The Pastor

DECEMBER ◆ NINETEEN AND FIFTY TWO

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

NEWMAN S. CRYER, Jr. : Editor

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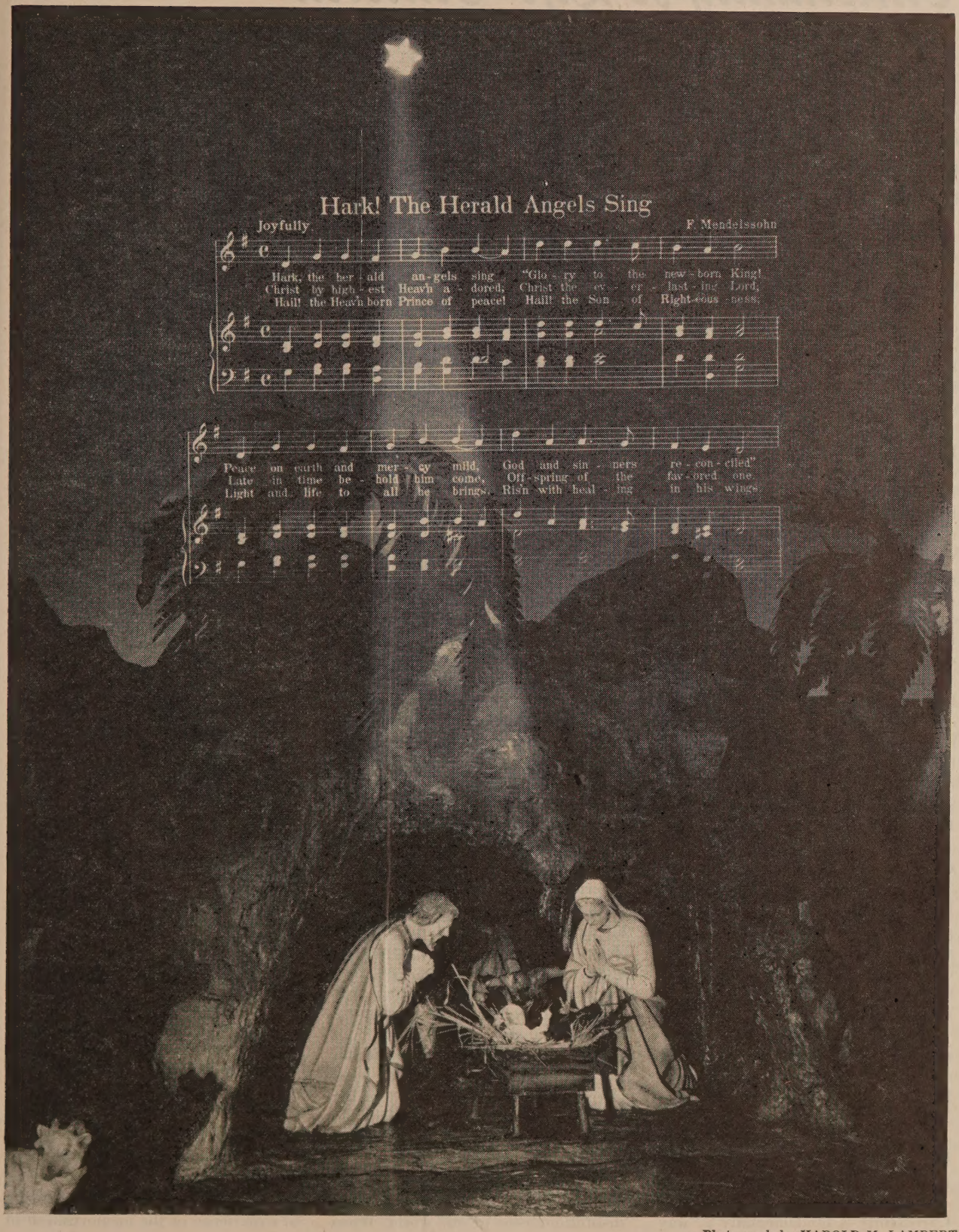

Hark! The Herald Angels Sing
Joyfully
F. Mendelssohn
Hark, the her - ald an - gels sing "Glo - ry to the new - born King!
Christ by high - est Heav'n a - dored; Christ the ev - er - last - ing Lord,
Hail! the Heav'n-born Prince of peace! Hail! the Son of Right-eous-ness;
Peace on earth and mer - cy mild, God and sin - ners re - con - ciled"
Late in time be - hold Him come, Off-spring of the fav - ored one.
Light and life to all He brings, Ris'n with heal - ing in His wings.

—Photograph by HAROLD M. LAMBERT

Christianity Is Life-Centered

By J. EDWARD CAROTHERS

Taking issue with a recent article in this magazine, the pastor of First Methodist Church, Schenectady, N.Y., interprets the life-centered approach to Christian education. Representative letters from readers were published in the November issue.

ONE of the chief distinctions between Christianity and other major religions of the world is that, while they are centered upon a theology of one kind or another, Christianity is life-centered. At least it is life-centered whenever it is true to its unique character.

The tendency for a life-centered religion to degenerate into a theology-centered religion is easily understood because it is the tendency of conservatism. Conservatism is the anxious move that is made by individuals or whole cultural groups to preserve a good thing unchanged forever.

The belief that Christianity can be capsuled within a theological system is the peculiar mark of neo-orthodoxy, and the position taken by C. Stanley Lowell in an attack upon the life-centered approach to Christian education provides us an opportunity to evaluate the comparative values of the Methodist curriculum with those of the Christian Faith and Life curriculum of the Presbyterian Church, U.S.A.

In his article, "Let's Bury the Corpse," which appeared in the September issue of THE PASTOR, Mr. Lowell ridicules the life-centered approach in Christian education and says that "Thus Christianity was reduced to a 'way of life.'" He asserts that "This is to mutilate it beyond recognition."

He then states his conviction about religious education: "It ought, of course, to be theologically centered." He indicates that in his judgment The Methodist Church should adopt the approach of the Presbyterian Church, U.S.A., which is avowedly centered upon theological indoctrination.

This raises the question of whether Christianity is fundamentally a "way of life" or a "system of theology." Please notice the word "fundamentally," because there is no question but that we will have a theology *and* a "way of life" in any religion, but the question is which should be central.

There is one thing Christians must not forget if their religion is to be a vital instrument for the emerging Presence of the living God: the plain fact that before there was any Christian theology there was Christian experience. To that we should add the remembrance that before there was a New Testament there was a vital Christian movement!

A theology is nothing more nor less than man's effort to account for his experiences of God. It does this with especial reference to the ultimate meanings of God, sin, salvation, righteousness, immortality, and the perennial vision of the unattained good. Theology is the means whereby we communicate what our religious experiences have meant to us. A church is a fellowship of people whose task is both to have experiences of God and to talk about those experiences. When we talk about those experiences we use theology.

As adopted by the General Assembly in 1947 the aim of the Presbyterian Church, U.S.A., is expressed quite clearly as follows: "A truly Christian educational program for children and youth has as its comprehensive goal that they may grow up in the most definite way into the full life and faith of the Church of Jesus Christ . . . It will also mean that the historic faith of the Church will become their personal faith by which they live day by day . . ."

This is institutionalism. The death of ideas may be observed in the rigid institutionalisms of our world. When a system becomes the sacred object of worship, the idolatry is complete.

One could cite endless criticisms of the theological position presented in the Presbyterian curriculum but that is not the main issue before us. The question is whether Christianity is communicated as a theology or as an experience. Mr. Lowell ridicules the idea of Christianity as a "way of life" which has its birth in the nurture of a unique experience of love with the "Italian boy on the other side of the tracks or with the Negro boy on the other, other side." He does not believe that the Christian faith in the living God is communicated in that way, basically. He believes it is all right to do good things, but theology should come first.

What a colossal repudiation of the method Jesus used and which most educators endorse! When Jesus sought to nurture the capacity of people to accept the forgiveness of the Father he not only told them the story of the Prodigal Son, he exorted them to attend to the man in the ditch. When he talked to them about true worship of God he instructed them to leave their gifts at the altar while they went out to make things right with their brothers.

Why? Because the Master knew from experience that God comes to us in the life-centered situation. Can a man tell me what it means to hold fellowship with God? Yes, he can tell me what it means to him *but I do not gain the experience from his description of it.* His theology may be interesting but it does not communicate the experience. His theology may describe what it meant for him to enter into the life experience of sacrifice or suffering love, but for me the experience is basic and my own experience awaits the development of a situation into which I can enter.

The purposes of Christian education are many, but the question of whether a curriculum should put its central emphasis upon the nurturing of experience of the memorization of

theology is answered by history. The entire story of the Christian faith supports the view that when the emphasis is upon the nurturing of experience we have growth, vitality, and prophetic zeal.

When the emphasis turns to the perpetuation of a theological view we have institutionalism, oppression, and theological rigidity with the marble coldness of an entombed faith.

The life-centered curriculum is harder to teach because it imposes upon ministers and teachers the necessity for having a faith which lives in action and thrives on hardship. It is not too difficult to teach a class the answers to cold questions. As a matter of fact the fill-in workbooks in the Presbyterian curriculum are considered out-of-date by the better educators because nothing happens within the life of the student when blanks are filled with facts that have no more relationship to daily experience than what takes place on the other side of the moon.

The experience-centered curriculum, as anyone will know who has ever compared the books, devotes just as much space and emphasis to the Bible, Jesus, church history, the creeds, and theology as the "theology-centered" curriculum. The difference between them is that one recognizes the fact that Christianity is a personal experience of God, while the other considers Christianity to be a theology about God—which it isn't.

The notion that Christianity can be communicated as a theology is one that appears during times when Christian living is difficult. The effort to substitute theology for life can be understood but it cannot be tolerated. Jesus gave his life in an effort to break the darkness of a religious view which considered that the quest of the soul was completed when it had recited the prayers and proclaimed the words of the cult.

Christianity repudiated the approach to religious communication which made theology the central fact. This is not to say that Jesus lacked a theology; it is to say that the thing he communicated was not a theology but a "way of life," which was more than mere ethical purity and moral discipline. It was infinitely more than a theology. The communication from Jesus to his followers was something else.

What is this something else? To answer this question we must raise the whole issue as to whether the dynamic of the original Christian fellowship was a product of the teachings of Jesus or a product of his total personality. It has been pointed out by scholars too numerous to mention that the essential quality of the original Christian fellowship was one of "spirit" or the relationship of lives to each other.

This is not humanism. It is the essential mystery of the Christian religion that the Holy Spirit moves into the fellowship and emerges through the lives of each separate member. There is no novelty in this interpretation of the Christian religion. *Where two or three are gathered in my name* was not intended to be a rationalization for meagre attendance at a prayer meeting. It was meant to state the conditions under which the living God empowers mortal beings.

Tremendous complexity is involved in promoting religious experience in any religion. But when it comes to Christianity, the task of promoting the experience which converts hatred into love, fear into trust, and greed into generosity is the most difficult task being undertaken on this planet. No wonder some people want to flee from the life-centered approach in Christian education! How much easier it is to indoctrinate than it is to convert. How much more concrete is the building of a monolithic church than the energizing of the human spirit into the free fellowship of the "Way."

Quite frankly, it seems to be a superficial thing to ask, as Mr. Lowell does, that Christian education shall simply prepare people to understand a preacher when he wishes to use the story of Joseph in a sermon illustration. Would he also have his people prepared in advance for his pulpit illustrations drawn from current fiction or ancient drama?

It is not convincing to read the charge that we are "a biblically illiterate generation," and that this is the fault of the life-centered curriculum. We may or may not be biblically illiterate; but if we are, is this due to the life-centered curriculum? Are conditions any better in places where the theology-centered programs have been maintained?

The crucial issue is whether theology can be the source of religious experience, and everything we have learned about human personality in the past twenty centuries indicates that it cannot be that source. It may help to convey to us an idea of what others have found in religious experience, but we do not have the experience itself until we have entered into a life-experience which gives to us an awareness of the Holy Spirit—the divine Presence in our lives.

Theology rationalizes religious experience. It looks backward over the road and says, "This is what happened." One may read all of the text books of theology in the world and have neither the love of God nor the sense of his Presence in one's life. But let one experience the bleeding of one drop for another and he will become aware of God.

Christian education is the art of creating an awareness of the reality of God in experience. It is an effort to alert the soul for the experience of the divine. It brings into play all of the knowledge and inspiration of the past. It brings theology into the teaching and learning experience, not as a body of data to be memorized, but as a clue to the experiences which are to come.

Everything that Mr. Lowell calls for in "Let's Bury the Corpse" is an alarming rejection of educational methods which nurture the growth of the human soul and is also a repudiation of the essential genius of the Christian religion. Freeze Christianity into a system of theology and pass it down from generation to generation and you attempt to murder a venture which God made in Jesus Christ. If the "corpse" is to be buried, who killed it?

But it cannot be killed! Human history bears witness to the fact that there are always some people who make the personal quest for the living God their ultimate dedication, and they have found in their seeking that it is not a one-sided quest, for God seeks us more than we seek Him.

This is the core of the life-centered curriculum, and it is not dead.

An Uncertain Sound, Mr. Lowell

By WOODROW GEIER

"The life-centered notion of the curriculum is a method, not a theology," says Woodrow Geier, associate editor of adult publications, Board of Education, in response to "Let's Bury the Corpse" (Sept., page 2).

WITH a prose that is both vigorous and deft, C. Stanley Lowell says that the "life-centered" or "experience-centered" notion of the church-school curriculum is dead, dying, or should die. There should be, he declares, no extended eulogy. We do not need to defend the unquestioned good intentions of the deceased. The well-meaning fellow has come to his end. Let us put him away, and "get on with the task of building an entirely new church school curriculum."

While some advocates of Mr. Lowell's view are ready to race up with hammer and coffin nails to see that the corpse is swiftly (if not decently) laid away, it might be well to ask if the right corpse is being buried, and if the deceased left a last will and testament—and perhaps also to remonstrate with the critics who bludgeoned the honored dead with the ancient cliché about the birds and the bees and all that, I wonder also if we should ask why Mr. Lowell is so exercised over a corpse! You would think that somebody was afraid the dead man was going to bounce out of his coffin and yell, "Boo!"

Because I believe that Mr. Lowell's generalizations are almost wholly negative and are based upon no cool and thorough analysis of the church school curricula of Protestantism, I am moved to dispute with so earnest and so excellent a man. More importantly, his words imply for me a divorce between life and thought, between Christian doctrine and action, that will lend no solid support to the educators within the Protestant communions who are trying to bring about better curricula.

I am a frank proponent of Christian theology in the curriculum, and I would die to get a sound theology into the teaching program of every local church. But I would not lift a finger to bring back the traditional catechism of orthodox Protestantism which, educationally speaking, was a monstrosity. Mr. Lowell has a legitimate concern regarding the necessity for Christian doctrine in the curriculum, and he does not say that he would like to see the traditional catechism foisted upon us. Yet I think it would be unfortunate if his article should give aid and comfort to the groups of people who are engaged in a wrecking operation against the co-operative curricula of the major Protestant denominations.

The conclusions that follow are my own. I do not reflect the point of view of any special group or agency. Nevertheless, I wish that before Mr. Lowell had written his article he had familiarized himself with a document entitled "Educational Principles in the Curriculum," which a major denomination has prepared through its curriculum committee. This document shows clearly the basic unity of Christian doctrine and sound educational method.

It would be a helpful exercise for any writer to study this statement and to examine the curriculum of a certain major denomination in the light of the conclusions of the document.

But we must not neglect the "corpse."

Mr. Lowell says that the life-centered idea of the curriculum has declined in the estimate of general education but that "it continues to hold on with bulldog tenacity to the throat of religious education." If I am to judge from the grammar school textbooks of my own children and others, the old "life-centered boy" is thriving in public education. And I have the notion that the curriculum is far more life-centered now than it was when Mr. Lowell went to school.

If he means that the *naturalistic philosophy* of education that predominated when the *life-centered idea* of education gained ascendency is on the wane, he may well be correct. But a good case might also be made for the idea that the churches first felt the impact of the philosophical and theological counterattack on naturalism and that their curricula were more sensitive to the weakness of naturalism.

The point here, however, is that the experience-centered idea of education is valid, and if you set this idea over against a "theological-centeredness," you are confusing the content and the method of education. The life-centered notion of the curriculum is a method, not a theology. Indeed, the life-centered notion can be used to teach a naturalistic philosophy or it can be used to teach classical Christianity.

The "discredited" experience-centered idea, Mr. Lowell continues, has produced these sad results:

1. A biblically illiterate generation.
2. A widespread ignorance among Protestants concerning the fundamentals of their faith.
3. Profound lack of knowledge among Protestants concerning the entire field of church-state relations.
4. Ignorance among Protestants of the great church doctrines.
5. No pronounced success in character achievement.

Now, the first four of these charges against the "deceased" are closely related and concern one test of education: whether knowledge of content has been conveyed. We may well ask whether the life-centered idea of education as opposed to other methods brought on these disasters. I think, however, that we might comfort the friends of the "deceased" by recalling the reply that Thomas Carlyle gave when he was asked who was responsible for the French Revolution. His answer: every man in France!

Mr. Lowell strikes an authentic note when he says that we (meaning, I suppose, pastors, lay teachers, editors, bishops, superintendents, and curriculum committees) have "not

done the best we could with what we had." Could you help us, Mr. Lowell, to get the General Confession back into more of the public worship services of The Methodist Church?

But the main point here is that Mr. Lowell's explanation of our ignorance is a too simple explanation. Western culture has been in revolt for a long time now against the whole Christian interpretation of man and his destiny. I think one of the main reasons for our profound ignorance has been that family life has too often cracked up under the assaults of anti-Christian philosophies and ways of living.

Before Christianity was reduced in the classroom to what Mr. Lowell calls a "simple daily dozen," it was battered into human mold in the thinker's den, the store, the office, and the factory. All this happened long before the poor church school teacher had a chance with "the young." A certain little digest magazine, the name of which I will not advertise, has more readers among Protestant clergymen than does the Bible. The church's surrender of intellectual leadership has also had much to do with the ignorance that afflicts us.

Point 5 in the list of charges is, of course, more important than the first four points; for it suggests a different type of test for education. Answering it is like speculating whether the men of the fifth century or the nineteenth century were more moral than the men of the twentieth century. It is an interesting exercise, but only God can judge whether this generation is morally any better or any worse than any other generation.

Let us now take an example of the "crimes" of the "deceased." Mr. Lowell says that "A teaching technique which invites children's discussion of items within their own limited periphery is not apt to win their respect." Describing how, according to the life-centered view, you would teach "the child" (how old, Mr. Lowell?) the virtue of neighborliness, Mr. Lowell asks if you would start with the Cross or the Prodigal Son, implying that one of these themes would be the place to start.

My reply is that you would start with neither. You would start as another Teacher started when someone asked, "Who is my neighbor?" You would respect the nature of the learner. You would translate the story of the Good Samaritan into modern language. You would begin with an area where the child (however old he is) must make some decision about fellow human beings. Mr. Lowell suggests that, according to the life-centered idea, you would begin with the Italian boy or the Negro boy.

Precisely! You show the Italian boy or the Negro boy stripped of his dignity and left by the roadside—or to translate, ostracized and starving in some tenement district. Then you help the pupil to live as a human being in his attitude and relationship to the Italian or the Negro. Then you have brought the doctrine of the fatherhood of God and the Lordship of Christ into the child's very bones. This is the purpose of Christian education. And this is the only education that really counts; for it is the type that wins us the Christian teachers, pastors, missionaries, and others who come out of our church schools every year to carry the revelation of God through their hands and brains to a needy world.

In the name of Christian theology, you do not try to reverse certain realities authored by the Creator. It is still correct to move from the known to the unknown, from the simple to the complex, from the concrete to the abstract. And the Lord has so created us that we learn by action. If the primary teacher has gumption enough to exploit constructively the child's divinely given need for play, the critics of the life-centered idea of teaching are not quarreling with the teacher. They are quarreling with Someone Else who ordained that existence precedes doctrine.

To paraphrase Mr. Lowell, I do not want to dogmatize here, but it ought to be said once and for all: The life-centered idea of curriculum is in line with the revelation of God in Christ. We cannot teach "the young" to possess this revelation by mere verbosity. The Bible is a life-centered book—divine-life centered upon man's responsibility for becoming. And the Incarnation is a method of education. God deals with us where we are—and this method does not keep us there. The Word was not made doctrine, nor intellect. The Word was made flesh. Why? Simply because God in the visible and the sensible respects the nature and the freedom of the learner.

The curriculum, says Mr. Lowell, ought to be theologically-centered. We must ask what type of theology. A theology of the Incarnation? Then you have a life-centered theology and a life-centered educational method, with a different approach to each individual person. The Christian theologians—Irenaeus, Athanasius, Augustine, Aquinas, Luther, Wesley, to name a few—have spelled out this principle often enough. It is rather late that we should be having to make the point now. But this point will be missed and our educational effort will meet with disaster as long as we equate faith with belief in doctrine.

Whatever their failings, then, the proponents of the life-situation idea of curriculum have reacted rightly against the unreality of orthodox catechetical instruction. Often they reacted against it on obvious educational grounds; they should have been more alert to react against it on theological grounds.

Let us be sure that the theology we are proposing has a genuine Christian doctrine of revelation, that its view of salvation is not transactional. Faith is a relation. When we understand this, we shall have the common sense and the patience to realize that a teacher will find times when it is better for him to know how to fix a kite for a small boy than how to interpret the Chalcedonian Christology.

Pestalozzi, who was a great Christian as well as an educator, held that love, not teaching, is the essence of education. Education in love and for love—this is the purpose of living. For this reason, Pestalozzi put main emphasis upon the family; for, said he, the teaching of the parents will always be the core of education.

The great teaching churches are those that have concentrated upon the achievement of a fellowship that combats the loneliness and aimlessness of modern life. The first step in recovering our teaching ministry in Protestantism, then, is not to set out to build an entirely new curriculum. It is to bring about local church fellowship grounded in the love of Christ.

(Contnued on page 44)

God, Freedom, and Capital

By RALPH L. ROY

This concludes a series, which began in our October issue, designed to give pastors facts on some of the right wing religio-political groups on the current American scene. The author is completing graduate studies at Union Theological Seminary and Columbia University.

AMERICAN clergymen are confronted by a major attempt to popularize classical economic liberalism under the aegis of Christianity. Ministerial support is solicited by several well-financed organizations that are alarmed by the alleged threat posed by "godless and malevolent statism to the sound moral fundamentals of the free enterprise system." These groups promote their particular interpretation of holy writ through a flood of literature sent gratis—and with substantial success—to practically every Protestant pastor in the country.

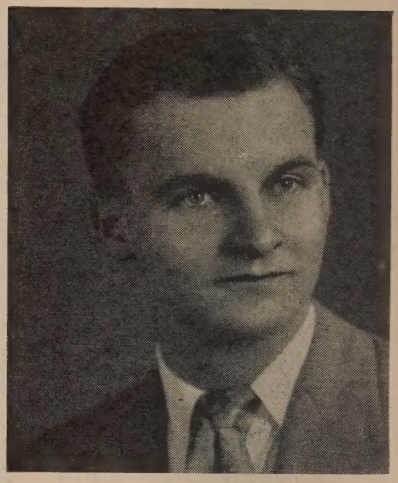
Spiritual Mobilization

Spiritual Mobilization * serves as the most influential of the clergy oriented bastions of economic individualism. In 1934 James W. Fifield, pastor of the 4,500 member First Congregational Church of Los Angeles—Congregationalism's largest and most prosperous parish—initiated the movement "to arouse the ministers of all denominations in America to check to the trends toward pagan statism, which would destroy our basic freedom and spiritual ideals." Among the twenty-three members of its select advisory committee are Edgar J. Goodspeed, Bible scholar and lecturer, missionary Sam Higginbottom, author Felix Morley, Norman Vincent Peale of New York City, and Robert Gordon Sproul, president of the University of California.

Spiritual Mobilization boasts of 17,000 "representatives" among the nation's pastors, while 125,000 others, clergy and laymen, are reached through *Faith and Freedom*, a monthly publication designed to impress the reader by its intellectual aura. The Fifield organization also sponsors "The Freedom Story," a weekly radio broadcast carried by more than 700 stations at the time of this writing. Its most recent venture has been the development of regional conferences, held "in an atmosphere of freedom and informality" to provide "an opportunity for twenty or twenty-five men to engage in some co-operative thinking."

In 1951 Fifield inaugurated an "Independence Sermon Competition" that bestowed attractive cash prizes upon clergy who preached the most elegant Sunday messages on the topic, "Freedom Under God." A distinguished Committee to Proclaim Liberty challenged all citizens to appropriately commemorate the Fourth of July by consecrating themselves afresh "to the great spiritual foundations of our country." The effort was endorsed by a group of eminent Americans, including Herbert Hoover, General Douglas MacArthur, Harold E. Stassen, Charles E. Wilson, J. Howard Pew, Henry R. Luce, Norman Vincent Peale, and (interestingly enough) Bishop G. Bromley Oxnam. The contest was sponsored again this year, and $10,000 in awards was divided equally between participating pastors and young contestants under nineteen.

Vociferous Dr. Fifield, fifty-one and 6′4″, embarked upon his colorful career in a Chicago parsonage, the son of a clergyman. As a promising young minister of 35, Fifield was lured away from a charge in Grand Rapids, Michigan, by a desperate Committee of Eleven directed by the First Congregational Church of Los Angeles to seek a resourceful pastor. He inherited a four-story concrete structure that resembled a cathedral, complete with a 176-foot tower, 108 rooms, three auditoriums, and a gymnasium.



But attached to this massive plant was a membership of barely 1,500, disheartened by a $750,000 debt.

The new pastor displayed the competence of a shrewd business executive, and he literally spent his congregation out of the red. In the process of expanding the church's activities—until it could claim the "most comprehensive church program in America"—Fifield added over 3,000 members to its roster which began to approximate a "Who's Who Among Important and Prosperous People." In July, 1942, the mortgage was reduced to ashes, and today the First Church functions on a budget of $300,000, with a corps of full-time ministers and a host of business, clerical, office, and custodial personnel.

In spite of his unrivaled capability as a financier, Fifield has been hounded by innumerable critics. Many of his Congregational colleagues have resented his fierce opposition to the Council for Social Action of that denomination and to the proposed merger with the Evangelical and Reformed Church. Other critics accuse him of an obsession for "bigness" and efficiency and of little concern for social ills.

On occasion he has been portrayed as an anti-Semite, an anti-Catholic, a white supremist, and a sinister ally of groups and individuals that "nestle on the fascist fringe." Fifield has adopted a policy of ignoring the assertions of his antagonists, though this past spring he categorically characterized most of them as the "lies and misrepresentations of irresponsible journals."

* Spiritual Mobilization, 1521 Wilshire Blvd., Los Angeles 17, Calif.

Spiritual Mobilization also has been subjected to sharp criticism. Its supporters have been widely depicted as "Protestant priests of mammon" and "benefactors of the rich and powerful." Reinhold Niebuhr raised his mighty voice against their "political program" which he represented as "identical with that of the National Association of Manufacturers, to which it adds merely a prayer and religious unction." Fifield complained that his influential critic did not manifest "any understanding of the intellectual foundations of our policies."

Edmund A. Opitz, regional conference director for Spiritual Mobilization, engaged Niebuhr in a brief duel in the columns of a national periodical. "First," contended Opitz, "we have no 'political program,' and secondly, if we did have a 'political program' it wouldn't be 'identical with that of the National Association of Manufacturers.'" He charged Niebuhr with "using hearsay evidence, a failing which besets even theologians." Niebuhr countered by denouncing Spiritual Mobilization for exploiting religious ideas "to make already indiscriminate devotion to unregulated economy even more indiscriminate."

Thus, the Fifield movement rejects the popular impression that it is political, maintains that it takes no position on specific proposals for social justice, and pretends to be interested solely in the moral problems underlying the structure of society. "Clergymen may differ about politics, economics, sociology, and such," says Fifield, "but I would expect that in matters of morality all followers of Jesus would speak in one voice." What would they say? "All that government can do in behalf of freedom is to let the individual alone . . ." Why? Because any deviation from "freedom" [Fifield's catch-word meaning laissez-faire capitalism] is a violation of "the natural law which inheres in the nature of the universe and is the will of God."

Spiritual Mobilization, therefore, embraces classical libertarianism, which inescapably generates as a by-product a well-defined political line. *Faith and Freedom* has featured many an onslaught upon specific administration measures. During the past year it has severely attacked subsidies, "confiscatory" taxation, government bureaucracy, national health insurance, FEPC, the Declaration of Human Rights, the Genocide Convention, and other points of the Truman prospectus. Fifield has asserted that the New Deal was "destructive of freedom," and consequently "jeopardized the lot of the common man and of all citizens." He calls upon ministers to "provide the leadership in returning an aroused America to a place where the freedom and property of each individual is respected and defended."

Spiritual Mobilization claims that it has had a marked influence upon the political understanding of clergymen in the United States. In a recent poll of 2,000 pastors sponsored by *Faith and Freedom* the findings exhibited that "more ministers are interested in and active for our ideals today than at any time since we started." Sixty-five per cent expressed alarm at big government, while only thirteen per cent favored expanded state services. Eighty-four per cent declared that there is a real danger of losing personal freedom if the government controls the nation's industry. The typical minister was found to be "intensely loyal to the concept of freedom and voluntarism."

Christian Freedom Foundation

A second organization of the far right that attempts to rally ministerial support for libertarianism is the Christian Freedom Foundation, Inc.,* publishers of the four-page tabloid, *Christian Economics*. The paper adopts a theoretical approach similar to that of *Faith and Freedom*, though it is geared more directly to current headlines and salted more liberally with Bible verses that presume to add scriptural sanction to the views espoused. The editors of *Christian Economics* unhesitantly proclaim their credo below the masthead of each fortnightly issue: "We stand for free enterprise—the economic system with the least amount of government and the greatest amount of Christianity." Over 85,000 clergymen regularly encounter *Christian Economics*, though a feeble effort has been made to distribute the paper on a subscription basis at one dollar per annum.

Howard E. Kershner, president of the Christian Freedom Foundation, was a prosperous leather manufacturer and a revered Quaker humanitarian before he established the CFF in 1950. During the second World War, Kershner directed the European relief work of the American Friends Service Committee (1939-42), founded the Temporary Council on Food for Europe's Children, and served on the executive committee of Herbert Hoover's National Committee for Food for the Small Democracies.

Working with Kershner in CFF's New York office is Percy L. Greaves, Jr., past "economist" for a lengthy list of ultra-conservative interest groups and congressmen. Greaves approaches economics as an exact science, much like mathematics, and he is inclined to excuse his critics with the brisk remark: "You simply don't know enough economics." Many distinguished clergymen serve on CFF's fifty-member board of directors.

To put it mildly, *Christian Economics* is a controversial paper. While most clergymen who differ with its ideology quietly allot their gratis copy to the wastebasket, occasionally one will become quite excited and explode in a letter to the editor. One forceful Vermont preacher summed up what many other ministers think in words they would be reluctant to use: "Can't take any more of it! . . . your hypocritical 'drool' that bears the misnomer of Christian economics. There ought to be a law against such travesty on two important words. . . . Your paper would be honest at least, and not deceive so many gullible clergymen, if you rightfully called it 'Big Business Propaganda.'" According to Kershner, about 60 per cent of the letters to his office signify strong approval, 20 per cent are disturbed, and 20 per cent are sharply critical.

The editors of *Christian Economics* hold that a Christian system would be "the freest possible economic order with the least possible amount of government regulation and the greatest infusion of the Christian conscience at all points." They sum up their brief against socialism (synonymous with Fair Deal and "welfare state") by

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* Christian Freedom Foundation, 26 West 58th St., New York 19, N.Y.

Lift Up Your Banner and March

By GEORGE A. FALLON

A new kind of Advance, calling for initiative in Methodism's local churches, is depicted here by the pastor of Wesley Methodist Church, Worcester, Mass. This is the fourth of several articles dealing with the 1952 General Conference.

DURING the past eight years Methodism has been a Christian army on the march. Banners have been lifted high. The direction has been forward. The pace has been swift. First, it was the Crusade for Christ and, then, the Advance for Christ and His Church. Between the two no one called for parade rest. The change of names did not change the goal or slacken the rate of march. The people called Methodists were asked to give generously of their time and substance and they responded beyond the askings. No church had ever asked its people for so much. No people ever responded more generously.

The last eight years have been a time of thrilling growth. Our leaders have become more world-conscious. They have had faith to believe that if they led daringly the people would respond courageously. Our boards and commissions stretched their plans and dared to face the baffling problems of our time, calling to our people for help. They sprang to the task when once they saw it.

Not the least of what they saw were students in foreign lands hoping for a chance to develop their latent possibilities, and yet frustrated because no way seemed opened to them. But our people have provided a way—not for all, but for many. Never has the need of the world been so deeply impressed upon the heart of Methodism.

While this army was marching so triumphantly it came abruptly to the General Conference of 1952. Now what would happen to the army? Would it continue to march? Would the delegates bring the army to a halt? What about the banners? Would they be furled? There was some uncertainty. It was not due to the fact that Methodists had lost sight of the needs of the desperate world. It was not because Methodists grow tired quickly. It was because there were rumblings from the ranks. The murmurings were not clear or distinct.

At first our leaders could not quite understand. "Is this a revolt?" they asked. "Are our people tired of marching?" "Do they want to put away their banners?" None of these fears proved true.

Democratic Conference

Bishop Herbert Welch caught the reasons for the rumblings. In summarizing the San Francisco General Conference he said, ". . . you may have come here, as I did, with some misgivings in your hearts, some fears that this might be a discordant Conference. I think as we look back over the last days, we can rejoice that our fears proved groundless.

"This has been, as I see it, a thoroughly democratic Conference with a degree of participation by the various races and nations which make up the Conference which I have not seen before, so far as I can remember, in several General Conferences behind us.

"It has been an independent Conference, with a sense of freedom. There has been no slightest sign of dictation. We have had leadership, but the Conference had made up its own mind, even against the recommendations of commissions and standing committees, and even the venerable Council of Bishops."

The General Conference of 1952 was thoroughly democratic. The accent was on participation for all. The rumblings proved to be a request rising from the rank and file for more responsibility rather than less. The soldiers in the ranks asked that the pace be stepped up. They hoped that every church in Methodism and every member in every church would join up and get in the march. They wanted responsibility for leadership placed at the doorstep of the local church and the burden of leadership strapped to the back of everyone who calls himself a Methodist.

Rather than limiting the vision, the call was for extending it across the world and implementing it on the level of the local church. So the army of Methodism received its orders from the General Conference. Methodism's one word must continue to be *Advance.* Methodism must tackle the problems at home and abroad. Methodism must bring the world into the local church and spread the spirit of the local church into all the world.

This is a bigger program than ever before. It calls for greater leadership than the church has yet experienced. This time the General Conference has set no limits. During the Crusade and the Advance we thought in terms of quotas. It shall not be so during these four years. The limit is the degree of devotion and the depth of sacrifice of which Methodists are capable.

Initiative Shifted

All of us need to realize, and quickly, that the General Conference has placed a very large responsibility upon the local church, the minister, and the people of that church. Already there are some who are saying, "Thank goodness, the General Conference has given us relief; relief from programs and plans; relief from quotas. Now we can do as we please."

The General Conference is no relief organization in any such sense. It was profoundly concerned with finding relief for the destitute of the world, but it was not interested in relieving the local church of plans and

programs and sacrifice. No local church, no minister, no group of lay people can "do as they please" when they are servants of One who pleased not himself. The General Conference did not meet so that the local church could call "parade rest." It met to make the local church a colony of heaven—a Christian cell working and worshiping to bring in the kingdom on the local, national, and world levels.

When once it is grasped it proves to be a staggering task. If the Methodist army is to quicken its pace and claim greater victories for Christ, much of the strength and inspiration must arise out of the local level. No other conclusion can be drawn as one thinks through the action taken at San Francisco. During this quadrennium the local church can lead the way. Indeed, it must lead the way if Methodism is still to keep advancing.

The General Conference put its faith and hope and trust in the local church. Here are the sobering yet thrilling words: "Under His guidance, we plan for a new quadrennium in which the spiritual life may be deepened, the local church strengthened, the missionary and educational enterprise of the church extended, and evangelism made central in our endeavor. The spiritual values and the financial benefits derived from the Crusade for Christ and the Advance for Christ and His Church should be conserved and extended. Our people should be summoned to a deepening of their spiritual life and of their social consciousness. Our boards and commissions should intensify their work in the areas of service assigned them by the General Conference.

"To these ends, we believe it wise to release the creative powers of the Areas, the Conferences, and the churches. Therefore, instead of following the pattern of the last two quadrenniums, in which the General Conference outlined a quadrennial program with particular emphases and united action, we recommend that the local church, the Annual Conference and the Area consider their primary needs and opportunities and upon their own initiative take such steps as are necessary to meet these needs and to capitalize upon these opportunities. The boards and commissions of the church should cooperate in these creative endeavors and make their resources available to Area and Conference programs."

A Daring Plan

This was a daring thing for the General Conference to do—to place the tremendous responsibility for the ongoing program of Methodism at the door of the local church—but that is exactly what it did. Now instead of the local church being geared to the boards and commissions, the boards and commissions are geared to the local church. Now the local church will determine the speed of the march and how much ground will be claimed for Christ.

The General Conference did more than put responsibility upon every local church; it placed its faith there also. "It is not too much to hope that the achievements of the Crusade for Christ and of the Advance for Christ and His Church may be matched and even surpassed in the coming quadrennium."

The General Conference saw every local church accepting the challenge. Bishop Kern said it gloriously for all of us in the closing words of the Episcopal Address; "If Methodism will walk with Him, obey His will, yield itself, with all its riches of life and possessions, to the sway of His eternal purpose, then the future is bright with promise, and God will crown our Church with the seal of his favor."

A victorious future lies before us; so let us lift up our banners and march!

. . . WE BELIEVE it wise to release the creative powers of the Areas, the Conferences, and the churches. Therefore, instead of following the pattern of the last two quadrenniums, in which the General Conference outlined a quadrennial program with particular emphases and united action, we recommend that the local church, the Annual Conference and the Area consider their primary needs and opportunities and upon their own initiative take such steps as are necessary to meet these needs and to capitalize upon these opportunities. The boards and commissions of the church should cooperate in these creative endeavors and make their resources available to Area and Conference programs.

One of the primary needs is that of church extension. The Areas and Conferences should determine their programs, call upon the Board of Missions and Church Extension for cooperation, and set aside a reasonable percentage of their funds for church extension in sections less favored economically.

The world-wide yearning of the people for peace should be brought to the Areas at such times as the Areas may determine, and the people should be educated in the principles of peace, the program for peace, and the support of the United Nations.

Similarly, such great emphases as stewardship, evangelism, our healing ministry, and social service, may become the endeavors of the Areas, as the Areas may determine.

Thousands of Methodist youth in our colleges and universities to whom the church must turn for leadership tomorrow, summon the Areas to provide adequate support for our educational institutions and Wesley foundations, thereby insuring close relationship of church and school, and with its youth in all institutions of learning.

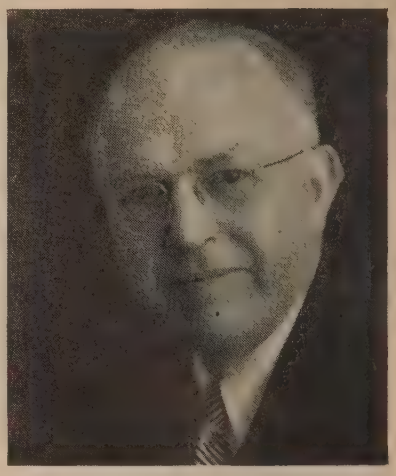
We believe that significant contributions may be made to the Church at large when the thinking of the local church, the District, and the Conference is thus focused upon immediate and compelling problems. In such a procedure we believe the church will benefit by experimentation and the church-wide thought of its creative leadership. It is not too much to hope that the achievements of the Crusade for Christ and of the Advance for Christ and His Church may be matched and even surpassed in the coming quadrennium.

—From the Report of the Quadrennial Committee to the General Conference, 1952

Underneath the Minister's Skin

By CHARLES F. BERKHEIMER

This discussion, by the superintendent of the Sunbury (Pennsylvania) District, deals with the question, "Why Are We Christian Ministers?" A companion article, by R. L. Hunt, on the motives of laymen appears in the current issue of *The Christian Advocate*.



BERNARD of Clairvaux is said to have placed over the door to his monastery cell the following question, "Bernard, why are you here?" Every time he entered his little room he had to face anew the great purpose of his life. Like St. Bernard, Christian ministers should frequently remind themselves of the one thing to which their lives are dedicated.

When we deal with motives we are dealing with imponderables. It is very hard to discover our real motives, for most of us do not know our own. It is common practice for us to impute low motives to those we do not like and to think of ourselves as always actuated by the highest. The Bible reminds us that *The heart is deceitful above all things, and desperately wicked; Who can know it?*

Let us not forget that we belong to a profession which enjoys the greatest prestige, the highest standing, the greatest safeguards, and at the same time the greatest temptations of all callings. I am convinced that our temptations are most frequently met in the area of our motivations. The most common sins of the clergy are not those of the flesh, but of the spirit.

In what other profession is it so easy to do so much for personal glorification, or to expect so much personal praise, or to demand so much recognition, while covering our hidden motives under a cloak of egotistical rationalization and pretense? The temptation is the more subtle because of the very fact that we are not only able to defend our procedures, but usually we may expect to be highly commended by other people who may also be unconscious of our basic motives. If we look well into our own hearts, each asking himself, "Why am I a Christian minister?" we may be shocked at what we find there.

At the risk of being regarded as pessimistic or cynical or unfair, I shall mention what some have pointed out as the baser personal motives of some ministers. The son of one of our own leading ministers told me with all honesty and frankness that he had decided upon the ministry because he had always enjoyed the limelight as a minister's son. He thought he would follow the profession which provided the largest amount of space in the center of the stage. This is really, in itself, nothing to be ashamed of. Like all instincts, that of self-display is neither moral nor immoral; everything depends upon what you do with it.

Another great natural human drive which has been suspected of helping to enlist candidates for the ministry is the desire for social approval. So great is this hunger to be well thought of that some of us who naturally shrink from self-display have been known to throw our natural timidity to the refuse heap in order to enter a profession in which we are sure to have the approval of Christian people. Few ministers will admit (or should admit) that this desire is the reason they are ministers, for when it is present as a factor, it may be only secondary to other reasons.

The desire for security is another basic reason for the conduct of perfectly normal and well-meaning people in all walks of life. All of us naturally desire this security and the sense of well-being it brings for ourselves and our families. This is as God intended it to be, within proper limits. Citizens vote for the party which offers the program with the greatest promise of national security. Individuals make great sacrifices in the present to insure future security. Our profession offers enough security to its members to be attractive—a house to live in, shortages or not, a job for the effective period of our ministry, and a reasonably good pension for our old age.

While these inducements may seem trivial compared with those of other professions, many a mediocre student has turned to the ministry suddenly after he had reason to believe that the highly competitive fields of business or science might not be kind to him. The ministry, which is comparatively easy to enter, is a secure field of honorable and useful service. (Could this have anything to do with the fact that the scholastic average of pre-theological students in Methodist colleges is now lower by far than that of the students preparing for other fields?)

Several years ago a committee on qualifications of local preachers on one of the districts of our annual conference refused to approve a young man for a license to preach on the ground that his chief reason for entering the ministry was a desire to do as much good in the world as possible. He thought there was no better way to do good than to preach the gospel.

The committee felt that this was not a good enough reason He seemed to lack the deeper motivation that should have been manifest in a candidate for the ministry. He seemed to have had no sense of divine commission and never once mentioned that he thought God wanted him to be a minister. Al-

though a desire to do good may be commended, there should be a better reason for being a minister. Without that better reason it would be conceivable that a man could actually do more good out of the ministry than in it.

So far, I have dealt with hidden or unconscious motives that have in part dominated many of us. No one of them is likely to be the only reason why a man becomes a minister. I have mentioned no instinct or drive or desire that, in itself, is sinful. Each one may be an attribute of real strength of character. It *may*, however, lead a man to exploit his own personality, and all of us have seen examples of the sins so observable within the ranks of the profession.

I point out some of these obvious and natural reasons why some men are ministers because of the fact that God always has had to produce good ministers out of poor men. Some will be dominated by their desires and personal ambitions, and yet will do much good. Others will be completely dominated by their Master, who will give them the will to sublimate their personal desires to his greater purposes, and they will be good ministers in the eyes of the people and in the sight of God.

Passing now from the human motives, which we admit are actually secondary, let us be reminded in simple but profound words of the primary reason, the deeper motive, for our being Christian ministers.

We are Christian ministers *because God has called us to be.* No two of us have the same experience of the call to preach, but all of us should have the same conviction about it. Whether from childhood we said, like Samuel, "Here am I," or like Isaiah, "Send me," or whether we found the way blocked to the realization of every other personal vocational pursuit, most of us have had the strong, overwhelming feeling that God had always intended that we should be his ministers. Through a miracle of grace he has made us usable in his service. It is imperative that we regularly remind ourselves gratefully that we are men with a divine commission, although on the human side we may have been impelled to accept the commission from natural and not always pure motives.

We are Christian ministers for the purpose of convincing men that they need more than rehabilitation, more than re-orientation, more than peace of mind, important and desirable as these certainly are. We are they who are intrusted with the message that men must be redeemed, just as we have been redeemed from the selfishness and sinfulness of our natural lives. We are commissioned to tell the world the good news that the divine Savior from sin and disaster is Jesus the Christ and that he is available now with his saving power.

We are Christian ministers for the purpose of condemning sin and for the unpopular assignment of telling men that they are lost sinners in need of a savior. It will not seem to add to our cherished store of popular approval to have to tell men this. But in obeying God rather than man we are gaining greater than mere popular approval. *For I came from heaven,* said our Master, *not to do (mine own) will, but the will of him that sent me.* The prophet is never popular. His approval comes from above.

We are Christian ministers for the purpose of helping to bring every area of men's lives into subjection to the will of God. Our temptation is to feel that we have done very well if we have been able to build up a strong church organization, keep the church school enrolment high, and support all of the many programs, while paying all apportionments in full. All the time we are succeeding in these worthwhile enterprises, it is entirely possible that none of our people are becoming more Christlike in their inner lives or attitudes; that we are letting slip as many church school pupils back into the world as we are winning and, on the whole, simply administering an institution. Our primary function should be to minister to the needy world through the institution which must be the agency, and not only the object, of our ministry.

What about the church which is the agency of redeeming grace? After all, we are ministers because the church gave us nurture, then opportunities for training in service, then a place of honor among the men.

The church is both a human fellowship and a divine institution. Although I think that we must be careful not to think of the church as the object of our ministry, we are here for the purpose of exalting and magnifying the place of the church of our Lord Jesus Christ in the world today. It is the church through which the will of God is to be made known to a world now in the process of destroying itself scientifically. We are here to give of ourselves and all of our powers for the sake of doing God's will. By what methods and plans can we do the most within and through the church? We must not, by the mercies of God, give less than all of our lives to God's work.

Do the crusades for Christ, the campaigns, and the advance movements irk us and burden us as ministers? No doubt they do, and with much reason. But if they help us to do more effective work for Christ and his Church than we might do as individuals in our local parishes, then we must welcome these aids for advancing the kingdom. As ministers we have come to the kingdom for such a time as this. By the same token, if we are convinced that our own methods and program are actually better suited to utilizing all of our time and to accomplishing God's purposes, then such a course must be taken with God's help and his blessing.

We are Christian ministers today not simply to serve an institution, or to promote a program, but to magnify the church as the agency for the doing of the will of God which is always the welfare of his children as individuals or nations. May the days to come be great days in which the ecumenical church will come into her own and her ministers be true servants of God.

Finally, we are Christian ministers for the purpose of demonstrating *how to live the gospel* we preach in the midst of a society increasingly dominated by the secular spirit. We find ourselves enmeshed in a series of unending dilemmas. We are called to transmit a divine message and at the same time to operate an earthly organization. We are confused by the realization that the church is human in some of its important aspects and yet divine in its origin and purpose. We are determined to develop the spiritual, while we must recognize the claims of the worldly. We live in a so-

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theology

The Cross of Christ

By HAROLD PAUL SLOAN

Here is the story of one man's "pilgrimage into New Testament truth," by the pastor of Wharton Memorial Methodist Church, Philadelphia, Pa. It is an answer to theological articles in recent issues of THE PASTOR.

THE CROSS of Christ is one of the profoundest truths that has emerged in either divine revelation or human thought. It is a paradox that is inaccessible to the ordinary human reason.

When I read the symposium upon the cross in the July issue of THE PASTOR it made me live through again the long journey of my own pilgrimage into New Testament truth.[1]

I began that pilgrimage in complete agreement with Virgil A. Kraft, one of your two contributors. I saw God as love—simple love—one who characteristically gave himself, and whose urge to self-giving required no explanation. The idea of vicarious penalty offended me. No man could suffer for another's sins; and whatever the cross could do for sinful men it must do within them. Salvation was by love; and the love that God had expressed in Jesus' cross must somehow become characteristic of every saved sinner. I had no remotest idea how this great transformation was going to be accomplished. I had been working at it then for seven years, and the net result of my effort was a fairly effective outward control joined to a deepening sense of inward frustration.

Then I came in contact with the greatest intellect and spirit whom it has ever been my privilege to meet, Professor Olin Alfred Curtis of Drew Theological Seminary. One night I heard Curtis say, "No sermon is Christian that does not either rise out of or into Jesus Christ crucified and risen again." I was completely bewildered. I could not understand his emphasis either upon the Savior or upon the cross and resurrection. If I was ever going to be saved, it would be by coming to love as Jesus loved; and I could not see how such an uninterrupted emphasis upon the cross and resurrection could bring this about.

Immediately I was in a crisis. Curtis was too great for me to dismiss; consequently I had to re-examine both my own thinking and the New Testament. It was a long effort. I read the entire New Testament, and noted every reference to Jesus' cross. I made a list of these passages and tried to conceive some generalization that would unify them. I found some forty-nine words and phrases in which New Testament authors had expressed the significance of the cross; and I found their total emphasis upon this idea exceeded every other, including even that upon love.

These discoveries challenged me. I realized that I had one choice. I would have to deepen my thinking greatly or surrender the New Testament. My gospel of salvation by simple love just was not taught there. At this point Professor Curtis further helped me by discovering to me two new ideas.

First he showed me that love is not a fundamental idea: it is a resultant, depending upon other experiences that lie behind it. Love is an emotion that results from one's discovery of fellowship with some other person. It may be grounded in either aesthetic or moral appreciation. It may also be an actual fellowship, as in romance, or a hoped for fellowship, as in mother love. There are thus four approaches to the urge to self-giving which is love; and where no one of these four is developed love cannot be.

The other truth Professor Curtis discovered to me concerns the nature of the divine demand as he confronts sin. God does not demand, and he is not satisfied by meting out, a certain exact measure of suffering upon each false act. What God does demand, and what will satisfy him, is an effective expressing of himself over against each false act.

This second truth locates the atonement in the sphere of poetic self-expression, taking it out of the sphere of legal formalities. What my professor helped me to see was that it belongs to personality to express itself; and that it belongs to moral personality to express itself in relation to every confusing falsehood of sin.

There is a third factor necessary to the New Testament doctrine of atonement which Professor Curtis did not give to me, but which burst within my own moral understanding during the long years of my quest. It is the truth of the enduring value of history. History does not fall away into nothing behind us as it seems to do. In the beginning God created worlds; and then all down the centuries God and man working together have been

[1] "Our Outworn Theological Language," by Virgil A. Kraft, "Creation and the Cross," by Wayne McLain. See also "The Faith Wears Well," by Harry W. Campbell, Oct., p. 10.

creating history. And history is just as much a part of the total product as the worlds themselves.

History, thus, is an enduring value. The past is forever present in the absolute memory of God; and it will be equally present in what psychologists tell us is the absolute memory of man's unconscious mind.

But if history is thus an enduring value, its piled up falsehoods inevitably become a serious problem. A God who has made the worlds one by the law of gravitation, and who is making the human race one by the law of his holiness, cannot tolerate a sweep of imperishable history which is crammed with falsehood, division, and strife.

The three truths opened a great world of new ideas to me. I saw that moral love could not continue where there was neither actual nor hoped for fellowship. Now the whole redemptive truth set forth in Scripture began to come within range of my understanding. I realized that if God was to save sinful men he must do three tremendous things for them:

He must resolve theirs and the world's sin history by standing over against it an adequate expression of moral condemnation.

He must woo sinful men from their fear of his glorious righteousness so that they will no longer fear him and tend to flee from him.

He must, in co-operation with man's own chosen attitude of repentance and faith, re-create him (*repentance* is self-judgment and *faith* is self-identification with the holy God).

God's resolving of the discord of man's sin in history is necessary not only to Himself, but it is equally necessary to the sinner. Every sinner must come to forgive himself; and he cannot do this until he feels some cosmic expression of judgment which stands over against his sins, and to which he is deeply committed. The deepest surrender of the sinner's pride is when he thus forgives himself. The difference between Peter and Judas was that Peter was able to make this ultimate yielding of his pride, and Judas refused to. Remembering his awful sin, Peter wept in repentant humiliation. Judas, too proud humbly to weep, hated and hung himself.

And now we come to the cross. It is a great paradoxical expression at once of God's love for sinners, and of his judgment upon their sins. It is an expression of his opposite attitudes in one great act.

God becomes incarnate and humbly yields himself to the malice of man's proud assertive hate. He allows man to do his worst to him. He accepts that worst at once in love and judgment. He accepts it in love, because he still does love man in hope in spite of the falsehood of his sin. He accepts it in judgment, because his loving identification with man is so complete that he feels the falsehood of man's sin even as he does the agony of Christ's pain.

In doing this God completely expresses himself; but in doing this he does also something more—he discovers to man the depth of his proud falsity. As sinful man contemplates the cross he first of all sees what he has done. Then inevitably he feels condemnation and confronts an opportunity for searching repentance.

An incident that took place in one of my early pastorates effectively illustrates this immense experience.

It was at Atco, N.J. There was in that town a plumber who had a fiery temper. One day, setting a ladder on a packing box to make it longer, he went to the top of his windmill to repair something. After a time he wanted a different wrench and called to his small son, who was playing near the foot of the ladder to bring it up to him. The child could not find it, and the father cursed him, and threatened to come down and kick some sense into him. Terrified by his father's anger the child looked more carefully and did find the wrench. Then running to the ladder he started to climb up on the packing box. This added pressure overturned the box. The ladder thudded to the ground; and the father jolted loose at the top came tumbling down with it. He tried to break his fall by grasping at the rungs, but he accomplished little. He landed with great violence upon the prostrate form of his son.

It was a small community, and word of the accident soon reached me. I went to call upon the bereaved family, hardly knowing what I could say. As it happened I did not need to say anything, for that father had experienced what must have been God's own interpretation of his son's death. He greeted me at the door, and his first words were:

"Preacher it was God's judgment upon me for my wicked temper. I cursed the little fellow, and threatened to come down and kick sense into him. And then I did come down and kicked life out of him. This dreadful thing is what I have been heading toward all my years. I did not mean to do it, but I did it; and I have often been mad enough to mean it. Yes, it is judgment on me. I see in this awful circumstance just what my life has been."

I presided at that funeral, and afterward that man gave his heart to God and united with the church. The accident produced by his wild temper showed him himself: and seeing himself, he repented. So, I take it, every repentant sinner comes to see the enormous evil of his self-centered assertiveness in Jesus' cross. He judges himself; and in this act of self-judgment the cross becomes for him a cosmic expression of judgment and love standing forever over against his sins.

And so our sins and Christ's cross are in history together; and standing thus beside each other they resolve each other. Christ's cross expresses God's unbounded love. Christ's cross expresses God's condemnation upon all sin: and God fully expressed is inevitably salvation, for where God is fully expressed there must necessarily be peace.

As I said, I began my spiritual pilgrimage with Virgil Kraft, but I have come out at last in complete agreement with all that which Wayne McLain so profoundly feels.

Evidently Christ's cross must be seen more deeply than all this. It is the self-expression of poetry, not a formal transaction. It is a paradox, not a simple logical truth. Each repentant, believing, forgiven sinner sees in the cross the whole truth at once of God's love and of his sins; and the glorious God sees the same. Consequently, the ages will be gathered about the cross and there made one: and this is the sublime at-one-ment which is the inexhaustible rapture and wonder of the entire New Testament.

hymns

These suggestions for hymns to use at a Watch Night or Covenant Sunday service are made by the pastor of Norwood Methodist Church of Birmingham, Ala.

The Wesley Covenant Hymn

By F. FAGAN THOMPSON

CHARLES WESLEY'S hymn, "Come, Let Us Use the Grace Divine" (No. 540), is of first importance to Methodists. The hymn is based on Jeremiah 50:5, *Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.*

Here is an interesting account of its early use as a covenant hymn:

"After John Fletcher was married, on November 12th, 1781, from dinner, which was a spiritual meal, as well as a natural one, until tea-time, our time was spent chiefly in fervent prayer or singing. After singing the Covenant Hymn, Mr. Fletcher went to Mrs. Fletcher, and said to her, 'Well, dearest friend, will you join with me in joining ourselves in a perpetual covenant to the Lord? Will you with me serve Him in His members? Will you help me to bring souls to the blessed Redeemer; and in every way, this day, lay yourself under the strongest ties you can, to help me to glorify my gracious Lord?' She answered, like one that well knew where her strength lay, 'May my God help me so to do.' "

The tune "Saint Martin's," to which the hymn is set in *The Methodist Hymnal,* was written by an itinerant musician by the name of William Taus'ur. The tune may be sung by a mixed quartet, choir, or congregation. Though somewhat different from most hymn tunes groups are intrigued by its quaintness, and they sing it with gusto.

"Ring Out, Wild Bells" (No. 537) was written by Alfred Tennyson. It is a remarkable hymn for a new day, consequently it is especially suitable for a New Year's service. It is one of three hymns in frequent usage written by Tennyson. Two are from the seven-hundred-stanza poem *In Memoriam.* This poem commemorates the life of his great friend, Arthur Hallam, who died in 1833 at the age of 22. The third hymn (actually Tennyson disclaimed ever writing a hymn, maintaining he was not fitted for so difficult a task), is a confession of faith written when Tennyson was 81 years of age.

"Ring Out, Wild Bells" is a strong challenge to the forces of righteousness to change the order of Tennyson's day. Hosts of men were unable to help themselves. The weak were continually oppressed by the strong. For instance, in 1843 children began work in the mines at 5, 6, and 7 years of age. Pauper apprentices were sold into virtual slavery. Political, economic, and even established religious organizations had reached a degradation hardly to be imagined today. To these terrible conditions war added confusion on confusion. Tennyson cried out against all these errors of a society that claimed to be Christian.

"Ring Out, Wild Bells" is still a challenge to men and society to "Ring out the false, ring in the true." It is significant that no hymnal editorial staff recognized the worth of this poem until the emphasis upon the social gospel in the nineteenth century. It is of further significance that few hymnals include it today.

The tune "Wild Bells," by Henry Lahee, was written for these lines. It is patterned on the bells of Saint Luke's, Chelsea, England. Though it is unusual in its melody and difficult for group singing, adults do well with the tune and children adore it.

These additional hymns from *The Methodist Hymnal* are suitable for a Watch Night or a covenant service:

No. 533 "O God, our help in ages past"
No. 534 "Another year is dawning"
No. 535 "Father, let me dedicate all this year to Thee"
No. 536 "Come, let us a-new our journey pursue"
No. 538 "Sing to the great Jehovah praise"
No. 539 "Great God, we sing that mighty hand"
No. 487 "The morning light is breaking"
No. 37 "At Thy feet, Our God and Father"

The use of these hymns, together with the material given in the Book of Worship, will furnish ample suggestion for a Watch Night covenant service.

Additional material is being provided by the Board of Evangelism. It includes a Communion Covenant Sunday Service based on the Order of Worship of John Wesley.[1]

For use with this service is a Covenant Sunday card on which individuals may pledge themselves to live for Christ in the coming year.[2]

[1] $2.00 a hundred; order from Tidings, 1908 Grand Ave., Nashville 4, Tenn.
[2] $1.00 a hundred; order from Tidings.

EPIPHANY PREACHING

January 6 (Tuesday), Epiphany. We are coming to that season of the year designated in our Book of Worship as the "Season of the Evangel." In other prayer books it is known as the Season of the Manifestation of Christ to the Gentiles. It might be interesting to base a series of sermons on the gospels as given in the older lectionary. Perhaps with the following titles.

"The Coming of the Wise Men"—Matthew 2:1-12
"Christ and the Doctors"—Luke 2:41-52
"The Baptism of Christ"—Mark 1:1-11
"The Marriage in Cana"—John 2:1-11
"Healing the Centurion's Servant"—Matthew 8:1-13
"Good Seed and Tares"—Matthew 13:24-30
"The Coming of the Son of Man"—Matthew 24:23-31

First we will want to separate the Epiphany story from Christmas. Poets and artists have combined the two so often that many people think of the Magi as joining the shepherds around the manger crib of the Christ Child.

There is really no excuse for this. The gospel lesson tells us very clearly that the wise men came to the house where the young child was. When did they come? Early tradition was that they came on the twelfth day, but there is little to support it. Our only clue is to be found in the slaughter of the innocents. The decree was that all boys two years of age and under were to be killed. This age was set according to the time of the appearing of the star *which he had ascertained from the wise men.* Therefore, we know that Christ was less than two years of age when they came.

The service on page 54 is one of the most interesting services in our Book of Worship. Let us use it today or next Sunday. It is interesting enough to be used on both Epiphany and the first Sunday after.

Epiphany is in the midst of the shorter of the two cycles which make up the church year. The white of Christmas continues through Epiphany (Jan. 6), but for the rest of the Epiphany octave, the common color, green, is used. However, inasmuch as January 25 falls on Sunday, white will be used on this one day in honor of the conversion of Paul.

PRAYER: "Everlasting Father . . . ," Book of Worship, page 163.

(Note: Inasmuch as most of our orders of worship call for both an Old Testament and a New Testament lesson and our lectionary is incomplete, Old Testament lessons will be taken from the Episcopal lectionary, which is more in harmony with our own than any other.)

Message of the Evangel

January 11, First Sunday after Epiphany. Isaiah 60:1-9; John 1:1-9; Matthew 5:1-12.

If we failed to use the Epiphany service earlier in the week, we will want to use it today. If we have used it, it can well be used again for the benefit of those who do not attend a midweek service. In this case we will use the lesson given in the service, Matthew 2:1-12, rather than the lectionary given above. We can, however, use these scripture selections as a background for our sermon.

The first gospel lesson was used in our Christmas communion. It tells of the coming of the Word. In the second gospel lesson we listen as the Word speaks. In many respects the message of the Word was like that of the prophets of Judaism, but it differed in two very important aspects. First, It was for all people with no distinctions of race, social position, or sex, while Judaism was a religion of a chosen race. Second, It was positive where Judaism was negative. The Old Testament law was made up mostly of things that were forbidden. Its keynote was "Thou shalt not." The Word was positive. Its message was, "Thou shalt." There is always a danger of reverting to the Old Testament standard. It is so much easier to set up a negative code—you must not do this or that. But a negative code always falls short of the Christian gospel.

The message of the Evangel is a positive message. "Blessed are . . ." Christ does not want us to be obedient to the spiritual laws of life from duty or compulsion. He wants us to obey them because we know that they will work toward our happiness, our blessedness. Our heavenly Father has placed us in a friendly universe. We are blessed when our lives are in tune with it.

PRAYER: "O our God, we believe . . . ," Book of Worship, page 163.

Mission of the Evangel

January 18, Second Sunday after Epiphany (Missionary Day). Zechariah 8:1-8, 20-23; Romans 10:8-15; Matthew 28:16-20.

Our lectionary for today ties the Great Commission and the promise of the eternal presence with Paul's statement of the same doctrine. The gospel suggests our sermon topic: "The Danger of Worship."

When the disciples worshiped in spite of the doubt of some, Christ assumed authority over their future lives. He gave them the task of evangelizing the whole world. It reminds us of the experience of worship recorded in the sixth chapter of Isaiah.

When one really enters into the presence of God, he worships. When he worships he becomes aware of the fact that God has a task for him. In the case of the disciples this task was world wide. It was nothing less than the converting and baptism of all nations and the preaching of the gospel to all people.

This is the task still given to those who worship Christ. The mission of the Evangel is to all the world with no distinction being made between Jew and Greek, *For, every one who calls upon the name of the Lord will be saved.*

PRAYER: "Missionary Day," Book of Worship, p. 165.

The Converting Evangel

January 25, Third Sunday after Epiphany (Conversion of St. Paul). Isaiah 45:18-25; John 3:1-11; Matthew 6:19-24.

One might wonder what either gospel has to do with the conversion of Paul. As a matter of fact, our lectionary gives us no lesson for this day, but the first gospel given for the third Sunday after Epiphany is most apt. Using it in connection with Paul's experience, we have a doctrine that has been the subject of much controversy and misunderstanding, illustrated in the life of Paul.

A careful study of the gospel text would do much to remove the misunderstanding encouraged by many of our more emotional preachers. An expository sermon might be in order. As an illustration, let us take the statement that Christ made and which has been used so often as a text for a sermon on the new birth: *You must be born anew.*

This statement starts out with Δεῖ, implying a moral obligation: "It is necessary." This obligation is spiritual and does not arise from outward events. The next important word is γεννηθῆναι, and it is translated "be born." Its meaning, however, is much broader than that. It means to receive life and is used in connection with both conception and birth.

Had Christ been thinking of birth alone he would doubtless have used a more definite term. The last word is ἄνωθεν anothen. This is translated "anew," but it really means "from above." It is commonly used in Greek literature to imply "from God." Therefore, a correct translation would be, "It is a moral necessity that you receive life from above."

Nicodemus was like Paul in some respects. He was well learned in the law. Being a Jew he believed that the kingdom was a matter of race. Jesus might well have been surprised at his lack of understanding, for he used an expression taken from the law with which Nicodemus must have been familiar. "If one teaches the son of his neighbor the law, the Scripture reckons this the same as though he had begotten him."

Inasmuch as John is the only writer to mention the new birth, it might be well to go to his gospel for an explanation. Here we will find that (1) The new birth is an individual matter. There is no mass movement in John's Gospel. (2) The new birth is a change from a material to a spiritual conception of life. (3) John always relates the life from above to Jesus. Christ was the light, the water of life, the bread, the bridegroom. (4) The new birth appears in unexpected places. On a roof at night, by a wayside well, along a city street, and, for Paul, along a country road.

There has been much unfortunate and unprofitable discussion concerning the conversion of Paul. Was it a subjective or an objective experience? This is not important. Paul was an exceptional person. He was fanatical in the practice of his religion and big enough to turn around, to be converted, when convinced that he was wrong.

PRAYER: "We beseech thee . . . ," Book of Worship, page 164.

Commitment Sunday

Proverbs 23:29-35; Matthew 7:15-21.

Two dangers confront the minister who starts out on a temperance crusade. The first is that he will not be taken seriously. He is often at fault in inviting this attitude. In his enthusiasm for his subject he may say more than he intended. Not so long ago a temperance worker, in answer to a question, stated that the wine used by Christ at the last supper must have been grape juice, otherwise Christ would never have passed it to his disciples.

On the other hand, he may be taken too seriously: His war against the evil of strong drink may be mistaken for a war against its victims. There is always a danger that the minister may hurt his work when he enters upon a crusade. We need crusaders, but we also need counselors, and one man can scarcely be both. The crusader shuts the door of the counsel chamber.

Today we have a task which must be done, but it is a task for laymen and not for pastors. Why not give the sermon time over to a member of Alcoholics Anonymous? Then no one could say that the speaker did not know what he was talking about, and no timid alcoholic would be turned from the church feeling that the pastor would be unsympathetic.

As for commitment cards: Granted that an eloquent appeal may get more signers than any other method, is the primary purpose to get as many signers as possible, or is it to get who sign to *keep* the pledge?

The way I am suggesting is not the easiest way. It may not give us as large a total to send in with our report. It cannot be done with one sermon and in one service. It is simply this: Do it through your department of religious education. Each group will then have the matter presented in a different way, and the presentation will fit the needs and interests of each person.

The Teaching Evangel

February 1, Fourth Sunday after Epiphany (Septuagesima). Joshua 1:1-9; I Corinthians 14:8-12, 23-25; Matthew 6:1-8, 14-18.

We now begin a three-week period used by many churches as a period of preparation for Lent. We find our lectionary, therefore, preparing for this Lenten fast. Lent is a time of withdrawal from the world; a time for the doing of good deeds and for helping those less fortunate than ourselves; a time for prayer and meditation.

In our gospel we find some very definite teachings along this line. Here we find the Evangel turning from the task of world evangelism to instruct the evangelists. If every pastor would do the same, instructing every person received into membership, the Evangel would be able to extend the kingdom at a much more rapid rate.

Here are some of the things the Evangel taught: "Let your good works be done in secret." "Do not make a public show of your private devotions." There is no criticism here of public prayer, only of the content of some public prayers. This criticism is still needed, for many people are still making their private prayers in public.

The epistle continues the same teaching. In it Paul

warns the people against speaking in tongues not understood by the congregation. In his mind religion is not something to be used selfishly. Every gift given to the individual Christian is given to enable him to help others and to strengthen the church.

PRAYER: "O Thou who didst . . . ," Book of Worship, page 164.

The Pleading Evangel

February 8, Fifth Sunday after Epiphany (Race Relations Day). Isaiah 50:4-10; II Corinthians 5:20–6:10; Luke 12:49-53.

The best Race Relations Day service of which I have a record contained no reference to race or racial problems. The service used was the regular Order of Worship (for morning) II, but every person taking part was of a different race. Nowhere in the church notices or in the bulletin was anything said about the race of any participant.

The best Race Relations sermon I ever heard was preached by the usher of a fashionable church in which I worshiped on a hot vacation Sunday. A battered car with an out-of-state license drove up and a family of Negroes got out. As they started up the steps of the church they paused and were about to leave when this usher came out and asked if he could be of service. The husband asked the location of a Negro church of the same denomination, whereupon the usher told him that this church was too far to be reached before the hour of worship and invited him to bring his family inside. Later, when the congregation was invited forward to receive the sacrament, the usher, seeing that the strangers did not seem to know what to do, invited them to go to the altar with him.

The Christian solution to the race problem is not tolerance but love. The Christian does not tolerate other races, he ignores racial differences.

In our epistle we see Paul as an ambassador of Christ. He is pleading with his hearers to be reconciled to God. There were times when he seemed just a little proud of his race and of his Roman citizenship, but he knew that these had nothing to do with his position in the church. Here all that counted was that which he was able to do and that which he had suffered as a minister of God.

PRAYER: "Race Relations Day," Book of Worship, page 165.

The Call to Youth

February 15, Sixth Sunday after Epiphany (Day of Prayer for Students). Deuteronomy 10:12-15, 17; 11-1; Acts 9:10-16; John 15:13-20.

The season of the Evangel comes to a close with the emphasis upon the evangelists of tomorrow. This year the day falls on Quinquagesima, the outpost of Lent. As we would expect, the Scripture lesson takes on a tone that is very like that of Lent.

An ideal text for a sermon in harmony with our prayers for students is found in the selection from the Book of Acts: *behold, he is praying.* Paul had a wonderful experience on that road to Damascus, an experience sometimes called his conversion—but it left him blind. He prayed, however, and one was sent to restore his sight.

Few men of his day had received a better education, but something more was needed. Paul was following the truth as he saw it all his life. His only ambition in life was to do the will of God. To do this he joined himself to the strictest sect of his day. He thought that he was defending his religion from a dangerous heresy when he persecuted the Christians. After his Damascus experience he continued to do what he considered to be the will of God.

Paul repented in the truest sense of the term. Our term "repent" is a translation of a compound Greek word, *μετα-νοεω. Meta* is the root of the German *mit* or *with,* and *knoweo* is the root of the English word *knowledge.* So repentance means to live "with understanding." Paul was man enough to examine the new religion and then go forward on the basis of his highest knowledge. This is true repentance.

Paul did not turn his back on his earlier education. He simply put it to a higher use. So with our youth of today. There is no excuse for anyone even to suggest that our young people should turn away from the truth of the classroom or laboratory. One does not turn from truth to pray. He turns to higher truth. Religion properly understood is never at war with science. The war is between the religious person who knows nothing about science and the scientist who knows nothing about religion. The religious student simply puts learning to a higher use than does the nonreligious person. He lives "with understanding."

PRAYER: "O thou only wise God . . . ," Book of Worship, page 166.

Liturgical Question Box

QUESTION: *Is there any justification for the common practice of allowing the minister to say all the* amens? *If not, what can we do?*

ANSWER: The *amen* does not belong to the minister; it is the response of the people. It should never be said by the leader of worship, but left to the choir or congregation. Common practice has almost reversed the rule, but custom in this case cannot make it right. "Amen" means "so may it be," and is the expression of agreement by the people with the prayer that has been made by the leader. All we can do is to educate the people and then stop saying the *amens* by ourselves.

QUESTION: *Is it permissible to use colored candles on the altar? If so, should they be changed according to season?*

ANSWER: Colored candles are a modern innovation and have not been accepted for use on the altar. Use the best quality beeswax or part beeswax candles. These will last longer and drip less. The use of candle-burners (as shown in The Methodist Publishing House Catalogue) is recommended.—***R. P. Marshall***

pastoral care

Number One Health Problem

By JOHN B. OMAN

Some facts are given here on mental illness and the criminally insane to emphasize one of the more serious problems pastors face occasionally in their ministry. The author serves First Methodist Church of Trenton, N.J.

WHEN you attended seminary did you have opportunity to take a course in clinical training in either a mental hospital or a penal institution? Unless you graduated within the last decade, the chances are you did not. Only a few schools of theology have such a course in their curriculum, and most of these did not institute the program until very recently.

As a result most ministers have not had the advantages of a combined theoretical and practical training that would assist them in observing the danger signals of juvenile delinquency and mental illness and the "know how" of preventive pastoral care. Neither are they equipped to counsel those who are institutionalized, or adequately able to prepare a family for their loved one's return home and his rehabilitation upon parole.

During the eleven years I have served as chaplain to the criminally insane I have found that the average minister looks upon the criminal and the mentally sick in much the same way as does the layman.

Most persons dislike criminals and are afraid of them. The mentally-ill criminal is doubly feared and disliked.

Some individuals classed as criminals are not actually so even though they have broken the law. Their mental sickness was responsible. Those who fall into this catagory are a special type of offender, as yet scarcely recognized as existing by the public generally.

They should always be committed to a mental hospital that is therapeutic and not custodial in nature. The point of view of a former day still prevails too often, and these unfortunates are looked upon as inmates and not as patients.

Often what passes for a mental hospital is still an asylum with a few beds for those that are physically sick and "strong rooms," actually prison cells, for the mentally disturbed. To call such asylums hospitals for the criminal insane strips the word "hospital" of all the significance with which modern scientific development has clothed it.

The period of hospitalization of such patients is usually on the basis of a court sentence in terms of years rather than when the staff of psychiatrists believe the patient well enough mentally to return to society.

Usually their activities are directed and observed by untrained attendants whose position is comparable to guards or prison officers.

Their "hospital" beds are for the purpose of sleeping at night, and daylight hours are spent in making brooms, rugs, etc.

Too often their care is custody, not psychiatric treatment; the philosophy is that of protecting society rather than individual or group therapy that will rehabilitate.

Meager recreational facilities are the rule rather than the exception. The legal not the medical point of view is too often in the foreground.

Exact knowledge and data on the subject of institutional care of the criminal insane are not easily come by. Probably this arises in some degree from the fact that there is no exact agreement as to what constitutes criminal insanity, and no agreement at all as to what proportion of criminals are mentally ill.

This same disagreement extends to the causes of crime and what medical and psychiatric services can do toward the prevention and cure of crime. "There is little understanding of the various factors of a positive nature that enter into the formation of criminal personalities, or negative factors, which being absent, permit the crime to be committed."

Apparently the aspect of this general field of inquiry which has received greatest attention is that of criminal law as it affects an offender who is suspected of being mentally unsound. The legal aspects relating to such an offender have had extensive examination by international students, legal experts, and social scientists, especially those of Germany.

While treatment of the adult offender has been the subject of an enormous amount of work and study by doctors, social workers, therapists and administrators, there remains little agreement as to the best treatment of the insane criminal. This naturally extends to the institutional organization and design.

Few published findings and reports are available to the general public regarding those institutions whose main task is to care for this type prisoner. In the published reports of neither departments of correction nor departments of health and hospitals does one find much data on prisons which house the criminally insane.

That this is a subject of long-standing controversy and of manifold problems is proven by the fact that as early as 1844 and 1845 there were commissions appointed to investigate the Clinton Prison (Dannemora) of New York State. This commission was still reporting in the 1890's.

Walter Channing was a pioneer in this field of the study of criminal insanity. In June of 1878, he presented a paper to the National Charities Conference in Chicago on the subject,

"Buildings for the Criminal Insane." Later, in 1885, Dr. Channing addressed the Association of Medical Superintendents of Institutions for the Insane, on the subject, "The Connection Between Insanity and Crime."

Henry H. Goddard was another social scientist especially interested in this particular field. Others were Ernest B. Hoag, John C. Goodwin of London, Hornell Hart, and Benjamin Rotman. Much of the interest of these men, however, and most others in the field, lay in proving the connection between crime and insanity, rather than in the special aspect of institutional care.

The Commission to Investigate Prison Administration, in presenting its findings at Albany in 1933, did give institutional factors which enter into suitable administration.

Population figures are also difficult to secure, since they appear under a variety of headings and designations. Perhaps as indicative a figure as can be quoted would be those given for Dannemora Prison in 1948. There were at that time 1,130 prisoners reported there. In Federal prison records of 160,285 prisoners on January 1, 1939, it was recorded that 1,184 were transferred to mental institutions. At the Springfield Medical Center, a Federal institution located in Springfield, Missouri, where there is much attention paid to rehabilitation and study of method, the yearly report lists 85 prisoners as becoming insane. Of these 73 per cent were adjudged to be psychopathic personalities.

Mental hygiene officials report advances made through the use of shock therapy, insulin therapy, occupational and recreational therapy, including crafts and music, along with other modern techniques. The attitude of such public commissions and professional groups as those organized in the national, state, and local mental hygiene organizations really furnishes the best comment on the philosophy which governs public thinking in the direction of improvement of the institutions for the criminally insane.

Their philosophy is definitely a hopeful one. They have the belief that much needs to be done and that it can be done. In conference addresses and in other professional statements dealing with this subject, the improvement of buildings and facilities is always cited as a major need, along with those for better trained personnel, better facilities, and better techniques.

Whereas public action immemorially lags behind the best thinking in such a field, improvements made in buildings and wards for the criminally insane, both at Bellevue Hospital in Manhattan and Kings Park in Brooklyn, reflect the way that both private and professional thinking is moving forward and having this effect on those who have public responsibility for these institutions.

Both of these hospitals have modern and attractive quarters for these patients and seek constantly to understand better what can be done to alleviate their conditions as well as to prevent similar difficulties among less advanced cases.

Certainly there are many bad instances which come to the attention of students of this field of care, and all too many hospitals and institutions lag far behind in the application of the knowledge that has been laboriously gained. From what mental hygienists have to tell us of their attack on the problem, however, there is really a sound hope of nation-wide improvement, with some spots standing out in the forefront. There is pressure on state legislators, city governments, and national authorities to improve the buildings and service for these unfortunates.

As pastors we vitally affect the thinking of our congregations. Therefore, we have both an opportunity and obligation to inform and influence our people so that they will wholeheartedly endorse adequate state hospitals for the criminally insane.

With mental illness the number one health problem in America and crime our largest single business, aside from war, we need as pastors to know the ways in which we can serve in this field.

Every church service is a group therapy. The sovereign preventative for both mental illness and crime is religious faith. The gospel of Jesus Christ can do more to keep one sane in an insane world than anything else.

A minister must not simply beat a path between his parsonage and pulpit. His pastoral care through home visitation and office interviews will help him greatly in spotting potential lawless and antisocial tendencies on the part of his parishioners. It will also provide opportunity to observe any abnormal attitudes or behavior which are forerunners of a mental breakdown.

The best thing the average pastor can do in such situations is to get the person under the care of a Christian psychiatrist. Remember that they do not have the ability to "snap out of it," otherwise they would never have become antisocial or mentally sick.

During the period of institutionalization a pastor will regularly visit his parishioner. To make these visits more effective he will write for an appointment with both the psychiatrist and the chaplain. Conferring with them will provide advice as to what he should do to make his pastoral ministry more helpful to the patient.

There is a large field for pastoral work with the family during the time when their loved one is in a mental hospital or penal institution. Here again he should seek the advice of the psychiatrist in helping to create an atmosphere for their return which will make another cycle of mental disorder less probable.

Pastors are not psychologists or psychiatrists. Our responsibility is to preach the unsearchable riches of Jesus Christ, and as ministers we have a fourfold function as preacher, faithful pastor, careful administrator, and teacher. However, we are physicians of the soul; the greatest encouragement for our work with the criminally insane, aside from the commission of our Lord, can be found in the significant statement made by Karl Jung who said, "During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients. Among all my patients in the second half of life—that is to say over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook."

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) seeking help in facing some problem. This month's report concerns the death of a young person and the minister's attempt to comfort the bereaved mother. Evaluations by our consultants follow.

Death

Introductory remarks: The church member was critically ill. Her mother is a member of another church, and the father is dead. As pastor I had known the family only six months. Ruth, in her twenties, was a member of the choir. She had been ill for a number of years and was in the hospital at the time of the calls.

The Calls

(*The twenty-first day of the month*): I had made several calls prior to this. Ruth had indicated that she was too sick "to care for anyone with me," even her mother (Mrs. Cove), who was there nevertheless **(1)** every day. I drove her either to or from the hospital each day.

Mother. **(2)** Ruth, Mr. Olson brought me.

Ruth. Thank you very kindly.

Pastor. You're welcome. It's a very little thing to do. I know how much it means to have someone with you. **(3)**

Mother. I can tell she's been throwing up today. Whenever she goes like this (*she made a facial contortion*) she is throwing up. Won't you sit down, pastor?

Pastor. I shouldn't; I must get to Royalton today. **(4)** (*I sat.*)

Mother. We had a visitor in last night who talked about her operation.

Pastor. Some have little thoughtfulness. I mean to educate my Woman's Society visitors about this.

Mother. Ruth finally just said, "Goodnight" **(5)** and the woman said, "Oh, she's semiconscious." (*We laughed. . . .*) **(6)** Are you Scandinavian? **(7)**

Pastor. Yes.

Mother. Ruth is half Scandinavian and half Irish. She and I speak Swedish together now and then.

Pastor. I wish I could. . . . Ruth, does the conversation bother you? **(8)**

Ruth. No. **(9)**

Pastor. Sometimes it does, when one is sick.

Mother. **(10)** No, as long as we don't talk sickness. (*Shortly after this, we joined in prayer,* **(11)** *as usual,* **(12)** *and I left.* **(13)**)

(*The thirtieth day of the month*): The head nurse telephoned me to say that Ruth was "in bad shape," and I went right over to the hospital.

Pastor. Hello, Mrs. Cove.

Mother. Hello, Reverend Olson.

Pastor. She's not any better?

Mother. No (*she wept*). Pray for us, won't you?

Pastor. Yes, indeed. Let us pray. (*I felt this prayer was not too well done.* **(14)** *It was mainly for faith and trust in God's goodness.*) **(15)**

Mother. Thank you. They just gave her a hypo, and she is so quiet, after being so restless. She wanted me to move her arms or legs or roll her over constantly. Oh! (*She started, and moved quickly to Ruth's side.*) Is she breathing? Yes, thank God! She seems to breathe so little. Do you suppose that's because of the hypo?

Pastor. Yes, that often happens. **(16)** May I read?

Mother. Yes (*She got her New Testament*).

Pastor. Is there anything in particular you would like?

Ruth. **(17)** The Twenty-Third Psalm (*I read it*).

Pastor. You know the Fourteenth Chapter of John, of course (*I began to read it. When I reached "I go to prepare a place for you" Ruth moved,* **(18)** *and her mother started again, leaned over to look, then rushed to her*).

Mother. Ruth, what's the matter, what is it? (*I put away the Testament.*)

Pastor. Does that bother you?

Ruth. No. Mama, turn me over. . . . Now turn me back. (*Mrs. Cove moved her as she thought she might wish.*)

Pastor. Can I help you?

Mother. No, I've learned this pretty well. **(19)**

(*Following this, there was silence for the most part. I felt for some reason that I should stay. Mrs. Cove quoted a passage by Mary Baker Eddy.*)

Pastor. That is beautifully said. (*Mrs. Cove mentioned some doubt of the purposefulness of all the suffering of the world.*)

Pastor. I think the kind of love you have shown Ruth is never wasted. (*Here Ruth said faintly, "Help!"* **(20)** *Her mother bent over her asking "Is there something you wanted, Ruth, something I can do?"*

Ruth. No. . . . No. **(21)** (*her last words*):

Mother. She's not breathing!

Pastor. It's hard to tell. I'll go get the nurse. (*The nurse, with the head nurse, announced that "She is gone"*).

Mother. You gave too big a hypo?

Nurse. No, we knew she was bad this morning. . . . I suggest we go in the waiting room.

Pastor. I believe it would be better. It may be easier to remember there that she is spirit and not body. **(22)** (*I said the benediction and we went. Mrs. Cove turned to me and said tensely, "Cancer!" and explained how the doctor had told her of it.*)

Mother. Possible cancer, he said, and I put so much hope in the "possible."

(*A neighbor came at this point, and they went home together. I followed shortly.*)

(*At Mrs. Cove's home*):

Mrs. Cove. Mrs. Jones was here and said we should remember that the dead still are with us.

Pastor. But in a new life of their own, too. **(23)**

Mrs Cove. Yes, and a better one. **(24)**

Pastor. Yes, surely better for one who has known Ruth's suffering.

(*She showed me paintings by Ruth and a piece of her leatherwork, and told of her work in ceramics as a gray lady in a veterans hospital.*)

Pastor's Question

How might I have got the mother to talk **(25)** when we were at home afterward? Perhaps it was too soon, yet I felt that it would have been better. Perhaps showing me the things that Ruth had worked on was just what was needed.

Consultants' Evaluations

THIS pastor did very well for having known the patient and the family only six months. There are a few pastors who have the ability to come to an understanding of the needs of a patient with only one or two interviews, but most of them require more time and several interviews before they are able to be of much help.

When the mother said "Won't you sit down, pastor?" the minister replied, "I shouldn't; I must get to Royalton today." (*I sat.*)

Whenever we make a call on a person he should be made to feel that whether we are there for a short time or a long time he and his needs are the most important things to be considered at the moment. Any reminder that we have other things to do or that we are in a hurry is distracting and may make the patient feel that this call is only perfunctory, the pastor doesn't have time for him today, the sooner it is over the better. If the pastor had to get to Royalton he should have made provision to spend *enough* time on this call so that it would not be wasted.

If he was only trying to indicate that the call would be brief, he could better have said "I was just passing by and stopped to see you for a moment; at some future time I will stay longer." This would not raise the hopes of the patient or make him feel that today something else is more important.

When and how to talk about sickness is a most delicate problem and requires a lot of skill. Of course, it is bad manners for friends, neighbors, or anyone to discuss their operations or other troubles in the presence of a sick person. But as the physician must come to a time when he can discuss a person's illness or operation with that person very frankly and openly, so the trained pastor must come to some occasion to discuss openly and frankly the person's difficulty. The physical details of the illness or the operation are not of too much value to the pastor, but the person's attitude toward them is. Here is where we may render our greatest service in finding out what the attitude has been to the difficulty, what it is now, and how we can help the patient find a Christian attitude toward the illness. This will not come by telling the patient to "be patient"; to "forget the trouble"; to "look on the bright side of the trouble."

There should, after careful preparation has been made, be a moment when there is a great deal of soul searching on the part of the patient and the pastor. Obviously, this cannot be done when the patient is exhausted with pain or fear. It may come sometime before the operation or sometime after, when there has been sufficient convalescence so that the patient has the strength to carry on. It is the pastor's job to help people face any emergency or exigency of life, but it should be done when the patient is ready for it or when he is able to stand the strain of it. Running away from it is good for neither the patient nor the pastor. In the case of this particular patient, she was so ill, so under the influence of narcotics, so weak from suffering, that not much could be done. I think the pastor did very well under the circumstances.

As to the question, "How might I have gotten the mother to talk when we were at home afterward?" I would say we need to remember that people talk to us not only with their lips and voices, but in many ways. Sometimes people verbalize and do not say much. Sometimes they are not verbally articulate but by their actions are saying a great deal. I think the mother was saying a great deal when, among the first things she did, she "showed me paintings by Ruth and a piece of her leatherwork, and told of her work in ceramics as a gray lady in a veterans hospital."

Here it was as though she was saying to the pastor, "Ruth was a great girl, and I loved her so much that I will always go on loving her by showing appreciation for the things she did. The pastor could have said, "Yes, she was a great spirit, and these things are additional evidence of it. Now she has been released from the sufferings of the body so that in that other life she can take up the tasks anew without the hindrance of bodily ill."

Russell Dicks reminds us that the secret of great counseling is the art of *listening:* to be able to see and hear what people are saying to us when they are not uttering a word. It requires a great deal of skill and, therefore, a great deal of practice, but it is the difference between an effective counselor and one who is not. Some people talk for hours and reveal nothing. Some people sit in silence, but the expression of their eyes, their face, their head, what they do with their hands, whether they remain seated or standing, near to the counselor or far away, may reveal all that we have to know. Just as many deaf and dumb people have learned to read lips, we have to learn to read what other people are trying to say to us when they simply can't speak a word.

—*C. Newman Hogle*, pastor of First Methodist Church, Jamaica, N. Y.

THIS is a case of pastoral counseling with a person who is described as "critically ill." By this we understand that the patient is ailing physically and that there is a possibility of her dying.

It is now generally assumed in professional quarters that an individual who is physically ill is also suffering emotionally.

Emotional suffering is essentially fear that one must negate one's very selfhood.

A cancer which gnaws at tissues is prone also to attack the person's sense of validity. Dealing with the "cancer of the soul" is the special domain of responsibility for the Christian pastor. His supreme qualification for this mission is empathy—an emotional and intellectual ability to "feel into" the fear which engulfs the patient.

The background of this patient's threat to selfhood consists of these

factors (a) she is known to be critically ill; (b) the mother is a member of "another church"; (c) the father is dead; (d) the pastor who is the one member of the immediate community who might be of real help is actually new to her; and (e) there is an implication that the mother has characteristically dominated this patient, thus fairly choking her sense of selfhood. The fact that she has been a member of the choir is one straw-in-the-wind indication of the way in which she was striving for this sense of self-acceptance.

Fortunately, we have a suggestion of her characteristic type of adjustment pattern. It shines through in her insistence that she is too ill to entertain company. This of course meets with social approval, but behind that acceptable situation there is the suggestion that those who have the privilege of seeing her under these circumstances keep further threatening her sense of selfhood, and she cannot endure this pain. She capitalizes, therefore, upon her unfortunate circumstance of critical illness to ask for the privilege to be left alone, thus avoiding the pain of these further threats to selfhood.

In the light of these suggestions, the following are critical comments with respect to certain aspects of the pastoral counseling interaction:

1. An illustration of how an important person in her environment—her mother—was insensitive to her emotional illness (as described above). The pastor's goodness to help in the situation by driving the mother out to see the patient may therefore have been a *negative* value.

2. As indicated above, it seems highly probable that the mother has been definitely a dominating individual in her relationship with the daughter. Such an attitude usually has its own aftermath of guilt feelings for which the individual then tries to atone, but in the attempt she is further continuing to dominate the other person. The mother protests the implication that she is dominating the daughter by hiding behind the pastor's generosity to bring her out to the hospital. This, of course, protects the mother in terms of society's norms of goodness.

3. The pastor's statement here is a very *general* principle. This in itself is a form of rejection. The statement also indicates that the pastor is either unaware of or disregards her personal emotional condition as described above.

4. One probable reason why this patient wants to be alone is that she feels that others feel she is a burden. The minister's statement here that he has stopped to see her "on the run," as it were, would deepen that feeling.

5. Ruth could not bear the emotional pain of being ignored, and so she became drastic to the point of pushing the visitors out with her "good night"!

6. and 7. These are further evidence of how the patient felt utterly alone because those who were nearest to her physically were not aware of her inner struggle for self-worth.

8. This is a commendable positive factor in the interaction; it is an instance which betrays the pastor's suspicion that he and the mother seem to the patient to be insensitive to her inner struggle for a sense of self-worth.

9. The patient's verbal denial of this does not necessarily negate the above observation—she may simply not have felt strong enough to hurt a person who is obviously kind to her.

10. Not only did the mother not allow the patient to interact with the pastor, but the mother answered for the patient. This is a devastating rejection of the daughter's personality—it is quite probably the core of the emotional aspect of this patient's illness.

11. Prayer is one of the uniquely effective functions of pastoral counseling. This is recognized by many secular psychologists as well. However, the credentials for the privilege of praying with an emotionally ill person need to be earned, and often at a dear price. The price that is exacted for this privilege is "empathy," and this ability to empathize is usually the result of a type of suffering on the part of the counselor that is akin to the suffering of the patient.

12. The term "as usual" is a serious giveaway of the fact that prayer here was a substitute for an effective therapeutic relationship rather than an intrinsic part of it.

13. This phrase seems to indicate that the minister was quite embarrassed with a sense of ineffectiveness which characterized this relationship. There is an implication here that the minister felt relieved to be able to leave, and the "usual" prayer was a socially commendable way for a minister to bow his way out of a situation in which he felt defeated.

14. One cannot help but feel grateful that this minister felt a sense of defeat about this opportunity for pastoral counseling—it is a prerequisite to good counseling. It indicates that, at least subrationally, he was aware of the fact that he was not meeting the actual need of this patient even though he was not sure just what that need was.

15. Theologically speaking, could he have made a better request of God? Yet he felt that it was not well done. He was sensing that somehow his prayer was not speaking to "her condition." Now, fortunately, in a sense he was speaking to her condition because in the soul of this patient there may have been the conclusion that, though mother and pastor do not follow me all the way into "the garden of Gethsemane," *God* is not forsaking me—God *does* understand me.

16. The pastor further indicates a suspicion that the mother's concern about the daughter's impaired breathing is a peripheral issue. He jumps to the possibility that reading from Scripture is nearer to the heart of the issue.

17. It is heartening that under these very crucial circumstances the patient, however, asserted herself when the minister did come close to the heart of the emotional and spiritual need of the patient. It may be that Ruth knows very little Scripture and that Psalm 23 is about the only passage to which she can refer, but it is also probable that the reassurances of Psalm 23 are really ministering to her spiritual need. She may have felt something like this, "Though my mother does not accept me as a child of God in my own right and though she does not understand the struggles going on in my soul, the Lord *is* my Shepherd; therefore I shall not really want." This is a probable implication that the patient is afraid to face the possibility of death. One reason why

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God, Freedom, and Capital

(Continued from page 7)

contending that it "dethrones God and enthrones the state. It violates the first and great Commandment and makes the state the arbiter of the affairs of men rather than God."

Moreover, socialism transgresses the eighth and tenth Commandments by "forcibly taking the wealth of the more enterprising citizens for distribution to others." Because its rosy promises always fail to materialize and, instead, produce poverty and oppression, socialism also usurps the ninth commandment, *Thou shalt not bear false witness!*

Foundation for Economic Education

Much of the theoretical shop talk of both Spiritual Mobilization and the Christian Freedom Foundation is hatched on the banks of the Hudson River by the Foundation for Economic Education, Inc.,* the "intellectual arsenal" for the libertarian crusade. The Foundation was established in 1946 by Leonard Read, ex-manager of the Los Angeles Chamber of Commerce, former executive vice-president of the National Industrial Conference Board, and a member of the Advisory Committee of Spiritual Mobilization. Read is president of the Foundation, and those serving with him on FEE's staff include Russell J. Clinchy, a Congregational pastor who was formerly a director of Christian Freedom Foundation, Paul L. Poirot, OPA economist during the war, and F. A. Harper and W. M. Curtiss, both ex-professors of Marketing at Cornell University.

In addition to their own essays, the staff circulates the standard texts of economic laissez-fairism (e.g., Adam Smith and Herbert Spencer), speeches and tracts by certain sophisticated industrialists, and the writings of Frank Chodorov, associate editor of the Washington monthly, *Human Events*, Albert Jay Nock, deceased author and publisher, the French economist Bertrand De Jouvenal, Ludwig von Mises, visiting professor of economics from Austria, and Clarence Manion, dean of the College of Law of Notre Dame University.

Some of these libertarians, such as Chodorov and Nock, have advocated a "freedom" that embraces the political ingredients of anarchy. They boldly identify the government as the "enemy of the people," and, with Henry David Thoreau, they profess that "that government is best which governs not at all." State administrators and beneficiaries are categorized as "a professional criminal class."

While not all FEE spokesmen carry their concept of freedom to these extremes, they unanimously tend to conceive of government as a necessary evil whose only justifiable role is as the protector of the God-given rights of the individual. Freedom is the natural birthright of man, and the state can best encourage its exercise by letting the individual alone and compelling others to do the same.

Unlike Spiritual Mobilization and the Christian Freedom Foundation, the Foundation for Economic Education has not evangelized among ministers as a specific group. This has not been necessary, since their economic viewpoint is toted to the clergy in the columns of *Faith and Freedom* and *Christian Economics*.

FEE's basic premises are fundamentally theological, though their religious credo is neither lengthy nor profound. Advocates of the welfare state, contends FEE, are seeking to manipulate the force of government "to repeal the law of variation; to redesign mankind; to force their concept of morality and economics on all other persons; in short—to play God." They violate the "economic Commandments" (theft and covetousness), and such violations "will assuredly spread to other Commandments." In this fashion, the enemies of individualism will "destroy faith in and observance of, our entire basic economic code."

FEE's libertarians briefly invade the New Testament, where they discover that Christ "did not resort to theft in acquiring the means of material satisfactions." Moreover, the Golden Rule, when combined properly with the Decalog, represents an unbending endorsement of private property and the libertarian concept of freedom, on the one hand, and spirited exhortation to individual charity, on the other. One FEE economist assures us that "if the Sermon on the Mount were to appear in our day in the form of an address or publication, it would be scorned as 'reactionary.' "

There are numerous libertarian assumptions that ministers may want to challenge. Does classical liberalism furnish a realistic solution to the complex problems of these critical times? Can free enterprise or any man-made economic scheme merit the uncritical sanction of the Christian faith? Is it legitimate to suggest that all acts not in accord with laissez-faire capitalism are contrary to "God's economic laws?" Does "freedom" imply simply the absolute minimum of outside interferences upon the individual? Can we depend upon a society of individual consciences to deal adequately with the needs of the needy?

The apostles of classical liberalism must answer these and other questions with more than the pious platitudes that too often typify their literature. At the same time, critics of laissez-faire capitalism must competently expose its alleged fallacies rather than yield to the evasive device of name-calling. Meanwhile, the Christian pastor has a responsibility to consider afresh the implications of his personal faith for the American social order.

"Life begins at forty," we have been told, but in India it ends at 27. This is the average life expectancy of the people of India. They often have hunger instead of food, sickness instead of health, illiteracy instead of books. In America we used to have "barn raisings" when we helped our neighbors. We need a barn raising on an international scale. That is the program of foreign missions.

* The Foundation for Economic Education, Inc., Irvington-on-Hudson, N.Y.

preview of methodism

Call Issued for World Evangelism

"A Call to Evangelism," which follows, is issued by the Committee of Fifty, a representative body ordered by the General Conference to inaugurate, implement, and carry out within American Methodism its part in the 1953 world-wide evangelistic program launched in Oxford, England, in 1951:

Call to Evangelism

The year ahead will bring dramatic demonstration that "the Methodists are one people in all the world," for 1953 has been designated as Methodism's *year of evangelism.*

The call was issued by the World Methodist Council meeting in Oxford in 1951. Responses are coming from Great Britain, the Continent of Europe, South America, Asia, Africa, Australia, New Zealand, and elsewhere in our world parish. It is evident that to our global Household of Faith the summons to evangelism is both familiar and foremost.

The General Conference meeting in San Francisco reached its high point in the adoption of a noble resolution on "The World-Wide Mission of Evangelism." The action made this evangelistic crusade "an integral part of whatever forward movement the General Conference might adopt," and instructed all the Boards and Agencies of the Church to participate in this supreme spiritual undertaking.

The priority of this official "Call to Evangelism" is validated in the conviction of Methodists everywhere that evangelism is the most urgent need of our time; that never have men, as individuals and as nations, faced such desperate circumstances as now confront them, or known so deep a longing for a confident faith with which to meet the challenge of evil forces. The evangelism which will save the present age cannot be shallow. It must root in a personal knowledge of God and in commitment to His will; it must make itself felt in the social processes so that the will and the love of God may be more fully expressed through the agencies of our social order. Such Christian evangelism is based on firm and spiritual foundations long established in Methodist history and belief.

The Committee of Fifty, appointed by the General Board of Evangelism as authorized by the General Conference, transmits this "Call to Evangelism" issued by the World Methodist Council and the Methodist General Conference. We call upon all Methodists—whether laymen, pastors, district superintendents or bishops—to join forces in this World Program of Evangelism to help win the world for Christ. We urge every local church to make intensive evangelistic preparation from World-Wide Communion Sunday, October 5, 1952, to the Watch Night Service on December 31, 1952.

Significant evangelistic opportunities are to be found in the Advent Season and the traditional Watch Night Service consecrating the New Year to the glory of God. A Communion Covenant Sunday should be held in every Methodist Church on its first preaching Sunday in January. The Lenten Season and Easter provide rich occasions for evangelistic emphasis. Pentecost Sunday, May 24, which in the year 1953 is also Aldersgate Day, ought to be a notable date in the church year. The 250th anniversary of John Wesley's birth, celebrated on June 17, 1953, may well be used as the basis of an evangelistic program to inspire every member.

The month of October, 1953, should witness the climax of this spiritual movement, with every local church in Methodism promoting the most intensive and fruitful program of evangelism ever undertaken. Throughout all this period, let the radio, television, motion pictures, newspapers, and all known media of communication, especially person-to-person contacts, be used to win men for Christ and His Church.

All of these plans are intended to supplement and strengthen the evangelistic efforts of Areas, Conferences, and local churches as they develop their own programs and spiritual strategy. We millions of Methodists could, under God, change the moral climate of the world in 1953—make it indeed the Year of Our Lord—if in all lands we would yield heart and hand to this high and historic summons to "offer men Christ."

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Dec. 10-11—Clinic for laboratory school instructors of the North Central Jurisdiction, Chicago, Ill.

Dec. 16-17—Board of Social and Economic Relations meets.

Dec. 17—Executive committee of the Board of Education meets, Cincinnati, Ohio.

Dec. 25—Christmas Day.

Dec. 30-Jan. 1—Meeting of chairmen of conference boards of Ministerial Training and registrars, National College for Christian Workers, Kansas City, Kan., for workshop on regulations of the Discipline for the ministry.

Dec. 31—Watch Night (New Year's Eve).

Jan. 1—New Year's Day.

Jan. 4-11—Universal Week of Prayer.

Jan. 5—Twelfth Night (Epiphany Eve).

Jan. 6—Epiphany.

Jan. 6-8—Curriculum Committee of the Board of Education meets in Nashville, Tenn.

Jan. 7-8—Annual meeting of the Board of Temperance, Washington, D.C.

Jan. 18—Missionary Day.

Jan. 20—Annual meeting of the Board of Missions, Buck Hill Falls, Pa.

Jan. 24—Annual meeting of the Advance Committee, Buck Hill Falls, Pa.

Jan. 25—Commitment Day.

Jan. 26—Annual meeting of the Commission on Promotion and Cultivation, Buck Hill Falls, Pa.

Feb. 6-13—Ohio Area United Evangelistic Mission.

Feb. 8—Race Relations Day.

Feb. 10—Annual meeting of the Methodist Committee for Overseas Relief, Washington, D.C.

Feb. 10—Annual meeting of the Board of Hospitals and Homes, Palmer House, Chicago, Ill.

Feb. 11-12—Annual convention of the National Association of Methodist Hospitals and Homes, Chicago, Ill.

Feb. 15—Day of Prayer for Students.

Feb. 15-22—Week of Dedication.

Feb. 18—Ash Wednesday.

Feb. 20-27—Ohio Area United Evangelistic Mission.

Feb. 22-Mar. 1—Brotherhood Week.

Feb. 24—Quadrennial meeting of the Southeastern Jurisdiction W.S.C.S., Jackson, Miss.

FOR CHRISTMAS WORSHIP

The Department of the Christian Family of the General Board of Education has released the seventh annual folder, "Christmas Worship in the Home." Last year 287,000 copies were purchased.

The cover for Christmas 1952 reproduces a four-color picture of the nativity scene from the primary story pictures and will therefore be familiar to the children.

There are suggestions for parents for the observance of the Christmas season as well as a service for worship in the home on Christmas Day. Local churches may distribute this folder on the Sunday before Christmas or send it to the people with their own announcement of the church's program for the Christmas season.

"Christmas Worship in the Home" may be ordered from the Service Department, Board of Education, Box 871, Nashville, Tenn.

WORLD MISSIONS—CALL FOR 1953

The Methodist Church is calling for thirty young men and women to go to Latin America in 1953 in another three-year venture of fellowship and service. Countries included are Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Panama, Peru and Uruguay.

A variety of situations are open and calling for their help: teaching in high schools, youth work in churches and community centers, adult education in night schools, religious education, assistants to pastors, nursing and public health work, and service in rural centers.

The call comes also for a group to go to Southeast Asia, with assignments to Malaya, Burma, Borneo and Sumatra. Work will include high school teaching in a wide range of subjects including religious education and the leadership of extra-class activities, Youth Fellowships and much opportunity for personal evangelism.

Applicants must be between the ages of 21 and 28 years, graduates of accredited colleges, and active members of the church. They must be people of genuine Christian experience with a desire to serve and a faith they are eager to share. Standards also include good health with a record in scholarship and practical achievement well above average. They must be unmarried and agree to remain so during the period of service. A knowledge of Spanish or Portuguese for those considering Latin America will be a great asset.

Support on the field will be on the regular missionary basis, which for the single person is now approximately $1,200 a year with an additional cost-of-living grant where needed. In addition, there will be provision for housing, medical care, and sharing in the board's pension plan. Travel expenses will be paid to and from the field.

There will be a six-week period of intensive training in July and August with emphasis upon religious development, language study, area orientation, and methods of work abroad. The group will sail near the end of August.

Those interested should write at once to: Miss J. Marguerite Twinem (for women); M. O. Williams, Jr. (for men); The Department of Missionary Personnel, Board of Missions of The Methodist Church, 150 Fifth Avenue, New York 11, N.Y.

FOR COVENANT SUNDAY

Two new items have been prepared by the Board of Evangelism for the observance of Covenant Sunday, January 4, 1953.

One is a Communion Covenant Sunday Service based on the famous Order of Worship by John Wesley. This service provides the opportunity for worshipers to dedicate themselves anew to the cause of Christ. Copies of the service are $2.00 a hundred.

To be used with this service is the New Covenant Sunday card which provides individuals with the opportunity to pledge themselves to live for Christ in the forthcoming year. This is a double card, half of which the signer keeps as a reminder of his pledge. The other half is turned in at the church service. The cards are $1.00 a hundred.

A brochure entitled "What Methodists Believe" contains the declaration of faith of the bishops of The Methodist Church as given in the Episcopal Address to the 1952 General Conference. This is 5 cents a copy or $4.00 a hundred.

These materials may be ordered from Tidings, 1908 Grand Ave., Nashville 4, Tenn.

POSITIVE PEACE PLAN

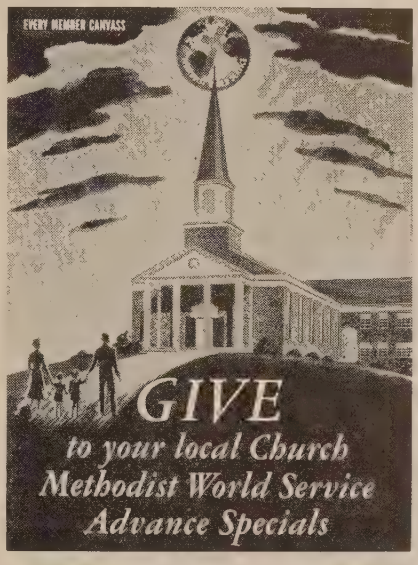
A significant "Address to the Church on the East-West Conflict" has been prepared by the faculty of the Boston University School of Theology and published by the Board of World Peace in a 32-page booklet, *Christian Faith and the World Crisis.*

The address results from two years of faculty study and research on the fundamentals of the Christian message in this revolutionary period of world history.

At the suggestion of Charles F. Boss, Jr., executive secretary of the Board of World Peace, the Boston faculty undertook a study of the positive approach of the church to the present world crisis.

The result, says Boss in his preface to the booklet, "is comprehensive, embodies deep insights and covers practically every aspect of the approach of Christian faith to the current world crisis. It points the direction in which an inspired Christian church is called to lead mankind through this transitory and revolutionary period toward the kingdom of God on earth."

Christian Faith and World Crisis may be ordered from the Board of World Peace, 740 Rush Street, Chicago 11, Illinois. Single copy for 25 cents, 12 copies for $2.40, and 100 copies for $16.50.



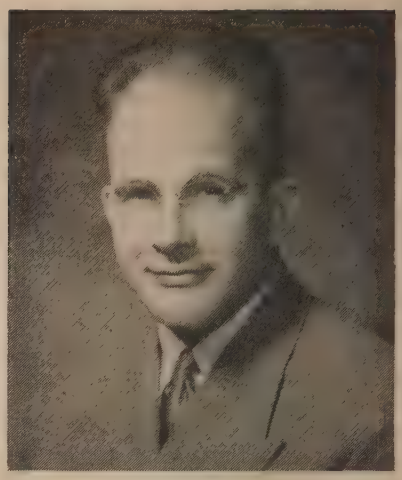
This is a reproduction of the new Every Member Canvass poster, "Give to Your Local Church, Methodist World Service, Advance Specials," announced recently by the Central Office of Promotion.

Attractively printed in four colors and measuring 18½ inches by 24 inches, the poster will prove useful during the every member canvass and in special programs on RIAL, Advance Specials, and the Week of Dedication.

For church bulletins and parish papers 100-line screen mounted electrotypes 2¼ inches by 3 inches may be had at $2.50 each and, for newspapers, 65-line screen mats at 15 cents each, postpaid. Order from the Service Dept., 740 Rush Street, Chicago 11, Ill.

Lifetime Careers for Youth

By WILLARD J. RAND, JR.



This Methodist pastor, of Woodland, Calif., makes proposals for setting up a Committee on Christian Vocations in the local church. He is chairman of the California-Nevada Conference Committee on Christian Vocations.

HER NAME was Deanna Hull, a junior in the local high school. She had made an appointment to see me at my office. When she arrived our talk was the usual chitchat for a few moments, and then I asked, "Deanna, what's on your mind?"

She told me. "You know how young people are. They get to my age and begin to give a lot of thought about what they want to do with their lives. Well, I've made up my mind. I want to be a missionary."

Then followed a thrilling half hour. I told her about the new slant on mission service, how today we conceive the missionary's job in bold new terms with consequent wider opportunities for dedicated youth. We talked about requirements, short-term mission projects, general needs in this field. Her eyes sparkled with enthusiasm.

I told her about our vocational conference, scheduled in January, and that in that conference there would be a special group for those interested in the field of missions. And then I mentioned how in our own church we were setting up a Committee on Christian Vocations. Members of this committee would soon be talking with her about her choice. They could be counted upon as genuine Christian friends to help her in any way possible as she moves toward her goal. She would not need to stumble around wondering what to do next, for here would be concerned persons always standing by.

The 1948 General Conference authorized the organization of an Interboard Committee on Christian Vocations. The secretaries have sparked a program which has reversed the downward trend of recruitment for the many church-related vocations.

In the past quadrennium 89 annual conference committees on Christian Vocations were organized; over 300,000 copies of the *Methodist Service Projects* booklet were distributed. Over 4,500 youth enrolled in vocational conferences in the year 1951-52. Because of the work of this committee the church is more aware and informed than ever before of the opportunities for church-related vocations. As directed by the 1952 General Conference, the Interboard Committee seeks to promote a philosophy of Christian vocations that recognizes the potential sacredness of all useful work.

Now to the pastor of every local Methodist church comes an opportunity to become even more intimately a part of the swelling tide of interest in the field of Christian vocations and particularly those which are related to the church. How is this possible? By setting up a local church Committee on Christian Vocations as authorized by the 1952 General Conference.

Here are the steps! First, arrange for the initial meeting of the committee. These are the persons that will be called together and the reasons why they are the ones authorized to serve on this committee:

The Church School Superintendent. He is the key person in the educational program of the church and naturally will be alert to ways in which the total program can help to influence youth at the point of Christian vocations.

A Representative from the Woman's Society of Christian Service. Our women have always been interested in the decisions of youth. Here is a place where they can work with a committee representing the entire church. Either the secretary of student work or the secretary of youth work can serve in this capacity.

A Layman elected by the Quarterly Conference. Let this selection be given serious thought. This layman should be one admired and respected by young persons. If he has some skill in vocational guidance, so much the better.

The Superintendent of the Youth Division. If the church school has no youth division superintendent, let either a teacher of youth or a counselor serve. He should be one who has the knack of understanding basic youth needs and is himself a thoroughly dedicated Christian.

At its first meeting the committee ought to survey its job. This is the second step. There are six areas of service as proposed by the General Conference:

(1) Provide for the presentation of the philosophy of Christian vocations to the youth and adults of the church.

(2) Provide for the presentation of opportunities in church vocations to the youth and adults of the church.

(3) Be prepared to explain to interested youth and adults the necessary qualifications for all church vocations.

(4) Guide and encourage candidates for the pastoral ministry and other church vocations throughout their period of preparation.

(5) Co-operate with the annual conference Committee on Christian Vocations.

(6) Keep the conference commission informed with such information as from time to time it may request.

Third, let the committee consider some of the ways in which these goals can be realized in its own church. Here are some ideas gleaned from many sources, including communications I have had with thirty-five annual conference committees.

The secretary of the committee ought to keep a simple file of all those interested in or committed to a church vocation. Use a 4-inch by 6-inch card for such information as name, home and school address, date when interest began, age, year in school. Then note year-by-year the status of the young person's decision plus any action which the committee has taken.

If there are two or three in the church who have expressed a specific interest in a church-related vocation, meet with them occasionally as a group. Exchange ideas, discuss problems creatively, encourage them to seek out and challenge other young people to give serious consideration to vocations within the church.

These young people will soon discover that commitments of this kind mean that the church can become a laboratory in which they can here and now demonstrate the scope and extent of their own new interest. Familiarize them with the program of the whole church and invite their suggestions on how a better job can be done. Make them distinctly a part of the church team.

Arrange for a Vocations Sunday in the church program. Let these young people participate in the church service and bear their witness. The pastor might preach on the subject of Christian vocations. If there is only one person to speak, let him be heard. Other youth will listen. Adults will come alive. A chain reaction of new life will be kindled within the whole membership.

Let these dedicated youth speak to other church groups. Give them materials that will enable them to picture the needs. Use every opportunity that presents itself to give them a chance to be heard. Why? Because it forces them to look at their decision from the perspective of doing something about it. They learn and grow within the framework of these initial choices which they have made.

The committee ought to keep in touch with young people who are away at school. Some of these may be thinking about church vocations and need only an encouraging word from "the home base" to help make the final decision.

There could be a distribution of the booklet *Methodist Service Projects 1953* and other vocational literature. Promote discussion groups centering around areas of service which are being highlighted in the literature.

Arrange for a panel discussion which will bring together two or three representatives from various church vocational fields. Let them spend a week end with the young people; have them tell in their own way why they entered their particular church vocation. Supplement this with the use of some of the visual materials now available which help to dramatize these various fields.

Arrange a workers' conference for the youth workers in the church in which guidance will be given in the field of vocational counseling. A resource book for such a conference might be Harold Ewing's *Counseling for Church Vocations.*

Let the committee have a talk with the high school principal. Help him to see the opportunities in the church-related field. Secure his permission to put some of our vocational materials in the school library, particularly copies of the *Methodist Service Projects* booklet. Ask if it would not be possible for someone at the annual career day to speak on the various vocational fields available through the church. See that there is a follow-up of young people who are interested. (This activity could well be sponsored by the local ministrial association or council of churches.)

Across our church annual conferences on Christian vocations are being held. Widely publicize your conference through the local church and see that interested young people attend. Let laymen sponsor them. If necessary, clear with school principals so that students may be excused. See that youth attending are given a chance to report back to the church. Encourage them to bring back any new literature that is made available and suggest that they might pass it on to interested friends of theirs.

When some young person from the local church is finally commissioned or ordained, let it be the occasion for a special observance. Enable him to feel, as he goes away, that he is sustained by the prayers of his Christian friends in his home church. It will give him the feeling that he must make good for their sake. Whenever he comes back from a visit let him speak to some of the church groups. Keep the membership informed of his service record through the years.

While in London this past summer as a member of the Sherwood Eddy Seminar I visited Hyde Park. The communist speakers were drawing the largest crowds. They had an almost flawless technique. Once the keynote speaker had spoken eloquently and persuasively for twenty minutes, he would stop and cell leaders would start discussion groups in the audience. They answered questions; hammered away at the world's condition and the communist answer; gave out factual material. It was a marvelous example of the selling and teaching technique.

I am saying to myself: a Committee on Christian Vocations in the local church ought to be as enthusiastic and skilled. Though a new committee, a little creative imagination will make its members realize the unlimited potential that it contains. And it must always remember that it has to inspire it a living Lord who only asks that he speak through us to challenge youth as he spoke in person to them twenty centuries ago.

CHRISTMAS CARD

Each year through the World Service Agencies, an attractively designed Christmas card is offered to Methodist pastors, free, in quantities desired for their personal greeting to their church members and others. The card has ample space for the pastor to imprint his name and personal message if he cares to have this done locally. The individual imprinting cannot be done by the World Service Agencies. Envelopes are not furnished with the card, but it is a size to fit a 6¾-inch standard mailing envelope. Order these direct from the Service Department, 740 Rush Street, Chicago 11, Illinois.

A Church Gives a Dividend

By ALBERT B. WAGNER

In Chicago, Southfield Methodist Church's Sunday lecture series was sponsored as a "dividend"—no offering was taken. The tie-in with visitation evangelism is outlined by the pastor, Albert B. Wagner.

WE WERE sittin' and thinkin', one fine warm summer day, about the forthcoming church "season" and the activities which usually fill it. "Fine and dandy!" we thought. "Things do go on in this business. So let's up and at 'em! And. . . ."

"But," whispered a small Voice in our ear.

"But what?" thought we, a bit nettled at the interruption of a mood.

"Well," retorted the Voice, "don't you think it's all a little one-sided?"

"Come again?"

"How about a church activity in which the church gives to people? Unselfishly, you know, instead of vice versa."

There you have it. We were inspired to realize—and what preacher hasn't from time to time—that most regular church doings involve the business of people giving to the church. From Sunday services to the annual bazaar, it seems seldom the church gives to people without asking for a return in the form of money, or work worth money, or the preparation of plans with money-raising objectives.

"But that's not all!" said the Voice. "Perhaps there's something even more important. What about the pretty good and otherwise rather bright people who do not respond to regular church doings?"

So we were further inspired to realize the need for doing something more or less off the beaten path for the sake of making mental contact with the intelligent heathen, living not in darkest Africa but right here at home in one's own modern American community.

Such is the train of thought which finally led, during last February, to a series of Sunday evening religious lectures given in our church dining room.

The lectures were kept free of the otherwise too often necessary box-office taint. There was no admission charge. No collection was taken. Provisions were made for no "free-will" offering of any kind. The lectures were given as a religious *dividend,* as it were, from the church to people.

The program was cast in the lecture format, furthermore, as an attempt to do some much needed *educational evangelism.* Under the general heading, "What Use, Religion?" the lectures were organized and publicized to appeal to both churchgoers and the unchurched. The aim was to help people do a little more thinking about religion, on an intellectual but still God-centered and Christ-centered level, than appears to be the modern custom. We arranged, consequently, for lecturers adept at exposition rather than merely exhortation. There was a well-rounded bagful of Sunday evening lecture subjects, starting with general religious concepts and finishing with the practical work of the church in the world today:

February 3. *Basic Foundations of Christian Thought and Conviction,* by David C. Shipley, professor of Historical Theology, Garrett Biblical Institute.

February 10. *Christian Views and Beliefs Peculiar to Methodists,* by Arthur W. Nagler, professor of Church History, Garrett Biblical Institute.

February 17. *The Experience of Worship as Related to Symbols, Rites, and Sacraments of the Church,* by David Taylor, fellow Chicago parson and director of Public Relations of the Order of St. Luke.

February 24. *Methodist People in Action,* by Thomas B. Lugg, Treasurer of the Council on World Service and Finance of The Methodist Church.

Do some of these lecture subjects sound formidable for public consumption? Orchids to all four speakers for proving that matters often considered dry by the man-in-the-street are really full of human interest!

We welcome this opportunity to compliment Dr. Shipley for his warm, yet calm and lucid, presentation of religious fundamentals as the antidote to the destructive skepticism-without-faith and the lack of common values peculiar to secular science, art, and philosophy; Dr. Nagler for peppery command of his subject and ability to delineate the length and the breadth of the Methodist frame of reference; Mr. Taylor for showing that religious symbolism, on its proper level, is not idolatry but a useful universal language for concepts beyond words; Dr. Lugg for his straightforward and well-engineered description of the various levers, wheels, and pistons which propel the Methodist engine in its work throughout the world.

The speakers earned our gratitude also for blithely serving thus, beyond the call of their regular duties, for token fees, amounting in a period of inflation to little more than carfare. In a worldly metropolis, notoriously poor in regard to serious Sunday evening interests, this religious lecture series was considered a speculative project and we did not feel justified in raiding the church treasury for an all-out affair.

Here, in round numbers, are the shoestring expenditures with which the lectures were set up and publicized:

Speaker's fees	$45.00
Newspaper ad	$14.00
Planography	$17.00
Postage	$18.00

One paid advertisement, 2 columns wide and 3½ inches deep, was used shortly before the first lecture in a neighborhood newspaper serving our church area. Five hundred circulars listing all of the lectures, prepared by one of our church members for planography at lowest cost, were distributed before the first lecture, through the mails with a letter by the pastor, and by hand.

One hundred 17- by 24-inch blow-ups of these letter-size circulars were planographed. We are proud of those good church members who, by use of considerable legwork and moral suasion, succeeded in placing many of these in store windows. Reminder postcards, mimeographed on church equipment, were mailed out by the pastor over the church mailing list before the second, third, and fourth lectures.

We tried, naturally, to augment this somewhat modest advertising with free newspaper publicity. Four news releases, one for each lecture, were sent out to six Chicago papers, including the big, metropolitan dailies. Some of this material was used by all of the papers, with the emphasis, logically, on the beginning of the lecture series as such, for a total of 40 column-inches in newspaper items.

The first lecture in the series, which received the biggest advertising and publicity impact, was attended by 98 persons. The second, third, and fourth lectures had audiences of 73, 72, and 71. In a church of 378 members, these were sizable Sunday evening gatherings. It is estimated that about a third of the people at the lectures were from outside of our immediate church "family," and that approximately half were repeat customers who attented all four lectures.

Part of the credit for the continuity of audience interest goes to several things subsidiary to the lectures proper. Each lecture was preceded by a lusty musical session, during which our indefatigable choir leader led the audience in favorite hymns and told stories about them. Each lecture was climaxed by a question-and-answer period during which members of the audience lectured the lecturers, to the benefit of both parties.

A book table was set up with an exhibit of several dozen volumes, ranging from the *Golden Bible* for children to Grant's very adult *Introduction to New Testament Thought*, to acquaint people with the existence of such a thing as religious literature. The books were secured on consignment from the Chicago branch of The Methodist Publishing House. Each lecture was followed by a social period featuring coffee, cookies, and conversation for those who cared to linger on. Quite important, we feel, the lectures were scheduled for an early hour (7 P.M.), and provision was made for the care and cinematic amusement of children in another church room.

Enough said about the lecture program itself. Just a word, to finish, about its importance in relation to the general program of the church. These lectures during the month of February bridged the gap in high religious interest between Christmas and Easter. They were useful evidence of a church that's up-and-doing during our week of visitation evangelism, late in January: our team of callers carried lecture circulars with them as a talking point.

The lectures were an important part of the grand strategy of establishing the church in peoples' minds as an active, wide-awake and worth-while clearinghouse of religious as well as social events.

That seems to be paying off in the case of our particular church. During the 1951-52 fiscal year, one hundred new church members were added to our flock. And during that year, in comparison with the previous fiscal year, the average attendance at worship services rose from something less than 70 persons to something more than 100, a sizable increase.

the idea forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.

Rededication of Sanctuary

Minister. Thou hast appointed prophets to preach of thee. Preach the word, reprove, rebuke, exhort with all long-suffering and doctrine.

People. To the preaching of the word we rededicate this sanctuary.

Minister. Thy word is a lamp unto my feet and a light unto my pathway. All Scripture is given by inspiration of God, and is profitable for instruction in righteousness.

People. To the reading of Scripture we rededicate this sanctuary.

Minister. Ye shall go to his sanctuary to pray. Ye shall go and pray unto me, and I will harken unto you. Watch and pray that ye enter not into temptation.

People. To the lifting of the voice in prayer we rededicate this sanctuary.

Minister. Come before his presence with singing. Speak to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

People. To the singing of hymns and anthems we rededicate this sanctuary.

Minister. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

People. To the celebration of the Lord's Supper we rededicate this sanctuary.

Minister. They were baptized of him in Jordan. . . . There was a marriage in Cana of Galilee. . . . Devout men carried Stephen to his burial.

People. To the sacredness of baptisms, weddings, and funerals, we rededicate this sanctuary.—***Henry C. Spear***

(*Pastor of the Methodist Church, Hartford, Wis.*)

LIBERTY OF THOUGHT IS THE

ANOTHER APPROACH DESIRED

EDITOR: It is so frustrating to read in issue after issue the nonrational theology of Professor Carl Michalson. I presume the adjective is a fair one since he denounces rationalism on page 11 of the October, 1952, issue as well as many other places. He is dealing with pastoral care, but one wonders how people are ever going to solve their problems if they can't use the minds that God has given them.

Would you kindly consider the possibility of soliciting material from other young theologians of Methodism [who] represent another and more adequate approach to the problem of pastoral care. . . .

I feel that Professor Michalson does not represent the best thought of Methodism including that of John Wesley. These days of great strain in the life of the pastor require very steady and careful reasoning. To appeal to an authority that we cannot know with our minds is to leave us open to any false wind of doctrine, even though some may be lucky enough to catch the true one. . . .

TAYLOR E. MILLER, *Leonia Methodist Church, Leonia, N.J.*

PLEADS FOR TRUTH

EDITOR: Even though Franklin C. Hubbard ["Why I am a Protestant," Oct., P. 18] says that because of his father being a Roman Catholic he therefore understands Roman Catholic doctrine, let us not take it for granted that he does. . . . It seems to me that this son knows very little about the true doctrine of the Roman Catholic Church.

The summary of his article . . . lists nine reasons why he is a Protestant.

(1) "Because I protest against religious corruption and evil." Does not any good Roman Catholic do the same?

(2) "Because I affirm the simple, first-century faith of Jesus Christ." Do not the church fathers and leading Catholic writers today do likewise?

(3) "Because I believe in the Scriptures as the only authority and the only rule of faith and practice." Many Protestants, who know that the Church was here before the Bible came into being, simply do not believe that the Scriptures are the only authority. That is "fundamentalism" which today is as antiquated as "modernism."

(4) "Because I believe in salvation by faith and good works through God's grace." That is likewise the teaching of the Catholic church.

(5) "Because I believe in the sole lordship of Christ." Again, so does the Catholic church believe. But apart from the church we wouldn't even know about Christ.

(6) "Because I believe purity of life is the best kind of worship." Ah, no. That is one of the products of true worship. To make it worship is to substitute a moral system for real religion.

(7) "Because I believe I recognize Christ alone as the head of the church and that the church is the 'communion of saints,' not an institution." What true Catholic would deny that Christ is the real head of the church? Or that the church is "the communion of saints"?

(8) "Because I believe firmly in the priesthood of all believers." Yes, but apart from the church as the great mediating agency of the true faith we would not even know how to approach God.

(9) "Because I believe in religious freedom." I do not believe that Catholics in America would be in favor of denying religious freedom to all, though they—and surely we—would oppose teaching false doctrine.

What I am pleading for is the truth about our Catholic brethren and their faith. . . . If we must perpetuate the rift between the Roman and the Protestant camps, let us do so on the basis of truth.

STANLEY H. MULLEN, *First Methodist Church, East Liverpool, Ohio*

STOP MAKING DEFENSE

EDITOR: Hip! Hip! Hoorah! Thanks for the excellent article in your September issue, "Let's Bury the Corpse," by C. Stanley Lowell.

It's about time someone of our Methodist publications had courage enough to publish an article concerning the "life" centered literature of church schools which our teachers struggle with each Sunday. . . .

As a former hospital chaplain who had opportunity to teach student nurses a few courses in religion I am well aware of what your author refers to as a "biblically illiterate generation." . . .

I too must commend the Presbyterian Church for its great turn in religious teaching with the work now produced by them. It is also pleasing to know that the Congregational Church has adapted this material for their use. I hope The Methodist Church leaders will heed the writing of such an author as C. Stanley Lowell and review their work and plans for the next few years.

I trust the leaders there will not take time and energy to write a rebuff letter to point out . . . through their familiar chart of their Bible basis for each lesson, as was done concerning another article sometime ago. Let's stop making a defense of our materials and always look for something better.

May you continue to print such articles as this.

W. R. KEEFFE, *the Methodist Church, Penacook, N. H.*

LET'S SHARE BLAME

EDITOR: It is extremely difficult for some people to realize that education is not throwing facts at a listener and making sure that they bounce back unchanged. In the case of Christian education, we are seeking a personal relationship with God through Jesus. . . .

In his article, "Let's Bury the Corpse" [Sept., P. 2], C. Stanley Lowell does not make clear just which generation it is that is so extremely illiterate. Who are the victims of this moribund approach who have somehow missed hearing about Joseph? Are they the average, middle-aged church members, the young adults, or the present Sunday school pupils in the children and youth departments? In 1912, when an analysis was made of the International Sunday School Lesson material, it was discovered that only 30 per cent of the Bible had been touched in any way. Could there be anyone who would even hint that our present curriculum does not far surpass that record? . . .

Let's take a look at our own curriculum. We've read what the junior learns in his Presbyterian lesson on the church. What is presented in our fall junior group-graded lessons? A unit on "Learning to Use the Bible." . . . If you explore further than the cover of the quarterly you discover lessons on "What's in the Bible," "How to Read a Bible Reference," "Books About Jesus and His Friends," and so on. There are numerous Bible references suggested, along with quizzes and historical background material.

No man can distribute Christian faith all packaged and tied with a strong cord. It is shared by words, worship, and living. . . .

Let's admit our lesson material is not perfect, but let's also not consider ourselves blameless. We have not demanded enough of our teachers. We have not impressed the parents of our pupils with the importance of Christian education. As the minister is pastor of nursery children as well as their parents, is it not his responsibility to give careful supervision to the selection of the church school staff and keep himself well informed as to what is happening in religious education—in his own church as well as denominationally?

Perhaps teachers, ministers, parents should assume part of the blame which so often rests solely on the shoulders of our curriculum writers. . . .

ARLINE ALLBRITTEN, *Washington, D.C.*

DOCTORS, NOT MORTICIANS

EDITOR: The chief reason that we cannot solve the problem by so simple an operation as "burying the corpse" is that Progressive Christian Education is far from dead. Although he may be quite ill from consuming too much candy and soda pop instead of tissue-building solid food, he is still a lusty youngster and quite full of promise. The failure of the experience-centered curriculum . . . is not due to a faulty educational psychology but to lazy teaching. With a smattering but not a mastery of psychology, the teacher has evaded the time-and energy-consuming work of setting goals and planning in favor of pupil-planning or, worse still, of no planning.

The author is quite right in pointing out that all too frequently the teacher never gets beyond the meager and inadequate experience of the pupil. We can't expect to have a very intelligent discussion on a basis of ignorance, limited experiences, and prejudices any more than we can pump a dry well. The progressive teacher has just as much respect for information and facts as the old-time drillmaster, but in a different way. The progressive teacher uses facts not for the sake of the formal discipline of mere drill, not to show off the pupils but to give them the background for larger and deeper understandings.

As to the matter of starting with the pupils' life experiences, whether we like it or not, we can't start any other way. We must start where the pupil is in (1) ability, (2) knowledge, and (3) interest. If we start beneath the pupil's ability he will not be interested, but only bored. If we start too far above his ability he won't know what is going on. The same is true of his background of knowledge. We comprehend the new only in terms of the old.

As to interest, if the pupil is not interested in the lesson we have planned, we had better quickly devise an approach in which he is interested, or one of several undesirable things will happen: We may have wild disorder because the pupils have found a totally different interest, we may have orderly inattention, or bored compliance to an outward show of courtesy to the teacher. The real teacher does what Jesus did. He started where his pupils (disciples) were with parables that were stories about the things that were within the range of their everyday experience and from them taught great spiritual truths. . . .

Yes, Christian Education, poor child, is sickly, but with the proper diet and care, he will gain not only his old-time vigor but a devotion and power far beyond anything the old-fashioned curriculum was ever able to provide.

RAYMOND R. MILLER, *Durham, N. C.*

A NEEDED STUDY

EDITOR: Ralph L. Roy's "A Ministry of Schism" [Oct., p. 4] is a needful presentation of the "vigilante" groups. Personally, I am delighted that a study of such groups is being undertaken. . . .

Give Roy my congratulations on doing such a fine work to begin a study of this kind.

A. B. CARLTON, *Methodist Church, Bonifay, Fla.*

SUGGESTION

EDITOR: I am writing to you the second time relative to the extreme and very questionable position taken by our editors and church authorities regarding atheistic and destructive critical writers for our papers and instructors in our colleges. . . .

Virgil A. Kraft, I see, is again in the limelight with his skepticism ["God is Wholly Benevolent," Sept., P. 19]. Seems that he has majored in this sort of thing. . . .

Doctor Young of England declared, "Had I reason to abandon the teachings or doctrines of my church to which I was pledged, I would deem it just and right that I withdraw from the church which laid these beliefs upon me." I suggest that this would be the ethical and Christian thing for Virgil A. Kraft and all others who now repudiate the doctrines of the church to which they were solemnly pledged. . . .

IRA J. MCFARLAND, *Washougal, Washington.*

CEASE THE AMMUNITION

EDITOR: Please allow me to add my voice to the already tremendous group which has expressed its dissatisfaction with the publishing of the article, "Our Outworn Theological Language," by Virgil A. Kraft. . . .

Since when have Methodist people been ashamed to speak of the atonement? As far as I am concerned, that word receives new vitality each time that I think about it. I would suggest that we strive to recapture the meaning of the word through our personal experience, just as the atonement meant something to Wesley and to those others who were our spiritual ancestors.

I sincerely hope that THE PASTOR will cease publishing such rot and give us some real statements of our Christian faith such as appear from time to time in your pages. I am at present running against opposition from those who point out articles such as this as reasons why they cannot support The Methodist Church. I hope that you will cease supplying more ammunition.

Thank God that there are men—greatly in the majority—in our church who will not fall for this dangerous humanism, but still believe in the real atonement of a divine Christ for the sins of the world.

ROBERT J. BEYER, *Union Methodist Church, Mercerville, N.J.*

WANTS LIVE MAGAZINE

EDITOR: The column, "Your Right to Say It" [Oct., P. 28], carries quite a load of hostile criticism of Virgil A. Kraft's article on "Our Outworn Theological Language" [July, P. 2]. Most of it suggests that such articles should never be published, and there is an element of "cancellation of subscriptions."

It is interesting that they apparently did not read "Liberty of thought is the light of the soul." . . . Let the editorial staff continue to encourage more than one viewpoint in theology. We do not want a dead magazine.

HEBERT W. JACKSON, *Trinity Methodist Church, Lincoln, Neb.*

The Fountain

CHRISTMAS THOUGHT

A young British lad, whose father had been long away from home during the war, stood in front of his father's picture, and said to his mother, "I wish that father could step out [of] the frame." As Christian faith sees it, God in Christ did step out of the frame, made himself manifest, so that when we say "God," we mean something definite and describable, and when we believe in God, we believe in someone real and commanding.

—Harry Emerson Fosdick, in *A Faith for Tough Times* (Harper & Bros.)

AND A CENTURY LATER?

There are at the present time two great nations in the world, which started from different points, but seem to tend towards the same end. I allude to the Russians and the Americans. Both of them have grown up unnoticed; and while the attention of mankind was directed elsewhere, they have suddenly placed themselves in the front rank among the nations, and the world learned their existence and their greatness at almost the same time.

All other nations seem to have nearly reached their natural limits, and they have only to maintain their power; but these are still in the act of growth. All the others have stopped, or continue to advance with extreme difficulty; these alone are proceeding with ease and celerity along a path to which no limit can be perceived. The American struggles against the obstacles that nature opposes to him; the adversaries of the Russians are men. The former combats the wilderness and savage life; the latter, civilization with all its arms. The conquests of the American are therefore gained by the plowshare; those of the Russian by the sword. The Anglo-American relies upon personal interest to accomplish his ends and gives free scope to the unguided strength and common sense of the people; the Russian centers all the authority of society in a single arm. The principal instrument of the former is freedom; of the latter, servitude. Their starting-point is different and their courses are not the same; yet each of them seems marked out by the will of Heaven to sway the destinies of half the globe.

—Alexis de Tocqueville, in *Democracy in America*, 1835 (Alfred A. Knopf, 1945)

SEARCH YOURSELF

How well are we satisfied with the moral and spiritual achievements of our church, or any church in these days? When our interpretation of the Gospel of the Son of God is not potent enough to help people control their emotions even moderately, it raises the question just how effective are we in proclaiming the power of God? Certainly it is that God has not failed. God is not strong today and weak tomorrow. Certainly it is not a lack of the truth which Jesus revealed as the Word of God.

What is it then? It must be either the hardness of people's hearts, or an ineffective presentation of the gospel message. All too many Christians have broken down morally. Materialism has hardened the spiritual responses. Homes are being broken and children thrown into the impossible emotional strain of a divided family. How much is the church accomplishing to make people see that these problems arise from bad attitudes, frustrations and lack of self-control which the true Gospel we proclaim should have corrected.

—Bishop J. Ralph Magee, in the Message of the College of Bishops of the North Central Jurisdiction

TAKE ANOTHER LOOK

The man who is indifferent to *all* evangelism, in *all* its forms, had better go again to the Cross. Either he believes that Christ is necessary to salvation or he doesn't. If he has no eagerness to carry the message to those outside, he either regards it as unnecessary or he is indifferent to the consequences for those who turn it aside. The alternative is ugly either way.

—W. E. Sangster, minister of the Westminster Central Hall, London

NATURE'S LIMITS

The old humility of the shepherds who felt themselves subject to the influences of Pleiades is no longer appropriate in the scientific world. But there is a danger lest it should be replaced by a species of arrogance towards nature, which can lead to great disasters. Man, however scientific he may be, is not omnipotent. He is hedged in by natural limits. By means of his knowledge and technique he can diminish the narrowness of these limits, but he can never remove them wholly.

—Bertrand Russell, in *New Hopes for a Changing World* (Simon & Schuster)

NEW FLAME

It is a wonderful thing when a smoking wick comes again into bright flame . . . This may happen in the most unlikely of places. Not long ago in Sing Sing prison, Louis Boy was serving out the eighteenth year of a life imprisonment. He was a condemned murderer. In the past eighteen years his hair had grown white, and he was now fifty years of age. Everything had changed in his life, and yet a spark within him had not entirely died. He heard about a little girl who was suffering with leukemia, a cancerous disease of the blood. He learned that there was a chance to help her if she might have an exchange of blood with a healthy person, but it would have to be vein to vein and it would mean that the disease would be introduced into the bloodstream of the person who ventured to make the exchange. No man had ever risked that. But Mr. Boy did. Something that had been sleeping for a long time in the heart of a man who had committed murder came to life and flamed up into the brilliance of a great heroism. . . .

—Jack Finegan, in *Rediscovering Jesus* (Association Press)

GOD USES MEN

The person who worships God with the idea of turning divine power to his own account would do better to put his trust in magic. We understand this essential quality in religion more clearly when we look at other cases of intrinsic value. Friendship, for example, also brings an experience of that which is an end in itself. If I regard my friend simply

as a means to the realization of purposes of my own I have failed to understand what friendship is.

—Julius Seelye Bixler, in *Education for Adversity* (Harvard University Press)

CHARMING STUNT

No man is really independent in the matter of his daily bread. If you, as an individual, had to plant, cultivate, harvest, mill, and bake your bread all by yourself, you would starve in as short a time as it takes a man to starve. By the time the load has reached your breakfast table, hundreds of human hands have put vital touches upon it and passed it along. Economically we are members one of another to a degree that makes us helpless as lone individuals. I am not forgetting Thoreau and his interesting venture in self-sufficiency at Walden Pond. It was a charming stunt, but insignificant as a clue to man's real position in society. Even Thoreau got his nails and other necessary supplies from the shops. The selfish man may eat his bread in solitude; but if he imagines that he is in debt for it to nobody he is a fool, and if he imagines that he has no obligation to share it with others he is a thief—accepting what others have shared with him and not passing the common gift along.

—Carroll E. Simcox, in *Living the Lord's Prayer* (Morehouse-Gorham Co.)

REVOLUTIONARY FORMULA

So far as the Christian faith is concerned the practical handle in our time is lay religion. If in the average church we should suddenly take seriously the notion that every lay member, man or woman, is really a minister of Christ, we could have something like a revolution in a very short time; it would constitute both the big dose and the required novelty.

—Elton Trueblood, in *Your Other Vocation* (Harper & Bros.)

FROM THE SOUTHWEST

It is well for us to remind ourselves of the role of the jurisdiction, its reasons for being, and its function. It has been charged that the jurisdictional plan was created to make possible an otherwise impossible union between Methodism North and South. And there have been those who have called the plan a device for racial discrimination, and, therefore, unjustified and even un-Christian. The racial element did play its inescapable part in the formulating of the Plan of Union, but only to the extent of recognizing existing situations and patterns, within the framework of which all three constituting churches were operating in certain sections of the country at the time of Union. If the racial issue were the sole or chief reason for the creating of the jurisdiction, that reason would not have justified its birth, and it would not justify its continued existence.

—Bishop A. Frank Smith, in the Episcopal Message of the College of Bishops to the South Central Jurisdictional Conference

WHAT IS YOUR BIAS?

Since biases in our judgment are inevitable, the problem is not to avoid them but instead to evaluate them and frankly try to give the kind of bias that will be for the greatest good to the greatest number. The Communist, to be sure, accepts this principle at its full value, but the point at which Eastern [Baptist College] parts company with him is the basis on which the bias we choose to teach is selected. The Communists bias is based upon the view of man as an economic animal, while the Christian view sees man as made in the image of God. The bias of the Christian interpretation of life and Christian ethics, we are convinced, must somehow be given to a sufficiently large percentage of mankind to influence the direction of history, if man be saved from appalling suffering and perhaps with racial suicide.

—Gilbert L. Guffin, in "Why a 'Christian' Education" (An address to Eastern Baptist College)

SILENCE OF THE SKIES

It is well enough to speak of the creation as the language of God. We do not doubt that the heavens declare the glory of God and that the firmament showeth his handiwork. But we must not forget that the Psalmist who first said that had other reasons than the starry heavens for believing in God. The heavens may bespeak the Creator's power, perchance also his wisdom, but his nature, his character, his purpose, his relations with men—on these they maintain a stony silence. The Psalmist praised the God of the heavens because he knew more about God than the heavens disclosed.

—Edwin Lewis, in *Theology and Evangelism* (Tidings)

BELIEF DETERMINES

It is impossible to prove the existence of God. It is equally impossible to prove His non-existence. Whatever theory of the ultimate nature of the universe we hold and live by must be a matter of belief.

—James Parkes, in *God at Work* (Philosophical Library)

A WORKING IN

There are those who conceive of the Christian life as a life of gradual withdrawal from the world. "Mysticism" is their key word. They want to lose themselves in the consciousness of the Divine presence. Here is no working out, it is only a working in. Basically this ideal is un-christian.The Christian ideal is "sonship"—the doing of the will of the Father. Sadhu Sundar Singh, when he was in England, wrote to his friends in India saying, "Pray for me because I am desperately tempted. I would rather spend all my time in prayer than go out and fulfill my engagements." Peter did not know what he was talking about when he said to Jesus, on the mount of transfiguration, let us build three tabernacles here. (Luke 9:33.)

—Daniel T. Niles, in *That They May Have Life* (Harper & Bros.)

OUT OF THE HEART

The literary and religious approach to understanding is the same. In both cases, the clues to the ultimate understanding of all things are derived, not from external nature, as in scientism, but from the internal nature of man. . . .

—by D. R. G. Owen, in *Scientism, Man, and Religion* (Westminster Press)

TERRIBLE GAME

In this world a terrible game is always being played between light and darkness, between good and evil, between Christ and anti-Christ. A true man's place is not in the stand merely criticizing or cheering the players, but on the field battling towards the goal.

—G. T. Bellhouse, in *Immortal Longings* (Philosophical Library)

pastors' reading guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in the fields of special interest to pastors. These books have been chosen on the basis of scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of *Pastor's Reading Guide* is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, will be presented each month. This month's selection is in the field of Bible Study.

J. PHILIP HYATT, professor of Old Testament Languages and Literature, Vanderbilt University. He is author of the recent book, *Prophetic Religion.*

WALTER G. WILLIAMS, dean and professor of Old Testament, Iliff School of Theology. He is author of *Books of the Law* in the series, "Guide for Bible Readers."

The Interpreter's Bible, Vol. I

General and Old Testament Articles, Genesis, Exodus
Abingdon-Cokesbury Press, 1099 pp., $8.75.

EVERY reader of THE PASTOR must know by now of *The Interpreter's Bible.* Volumes VII and VIII have been published previously; they contain general articles on the New Testament and commentaries on the four Gospels. Volume I was published on September 30, the same day as the *Revised Standard Version* of the complete Bible. It was not possible for this volume to be published earlier because it contains the text of the *Revised Standard Version* as well as that of the *King James Version.* The series, when complete, will contain twelve volumes. This is without doubt the most ambitious undertaking in the field of religious publishing at the present time. It symbolizes, as well as contributes to, the renewed interest in biblical study in our time.

Hyatt

Volume I merits special attention because it contains general articles on the whole Bible as well as general articles on the Old Testament alone and commentaries on Genesis and Exodus. It is impossible to "review" a volume as large as this; one can only indicate something of its rich contents and give one reader's reaction after he has sampled various parts of it.

The general articles on the Bible begin with "The Bible: Its Significance and Authority," by the professor of Divinity in the University of Cambridge. This is not easy to read, but one who reads it through will find an honest facing of problems and numerous fruitful suggestions. Four articles covering the formation and transmission of the two testaments follow; covering questions of the canon, the text, and the ancient versions of the two parts of the Bible. Next is an article on the history of the English Bible, by Allen Wikgren of the University of Chicago, which is succeeded by three articles on the history of biblical interpretation. These deal with three periods: ancient, medieval and Reformation, and modern.

All three articles are written by competent specialists and are worth careful reading. Next is a general article on chronology, metrology and related subjects—the kind of article few will read thoroughly but should frequently use for reference. This section closes with an article on "The Study of the Bible," by the commentary editor, George Arthur Buttrick.

General articles on the Old Testament cover questions such as the growth of the literature of the Old Testament (one general article and three on specific areas), its language, and four articles on "The Meaning and Significance of the Old Testament." These last four are especially important essays.

"The Old Testament World" is treated by William F. Albright of Johns Hopkins, America's leading Orientalist. The article contains many translations of ancient documents which are not easily accessible elsewhere, as well as connected histories of various regions and periods. The history of Israel is summarized by T. H. Robinson of Cardiff, Wales; the history of the religion of Israel is most competently written by James Muilenburg of Union Theological Seminary. The faith of Israel—or one might say, the "Theology of the Old Testament"—is treated by G. Ernest Wright of McCormick Theological Seminary. The Apocrypha and Pseudepigrapha are discussed by Robert H. Pfeiffer of Harvard.

This volume contains the commentaries on Genesis and Exodus, offering both the *King James Version* and *Revised Standard Version* in parallel columns, followed by an exegesis written by a biblical scholar and an exposition written by an outstanding minister.

The exegesis of Genesis is written by C. A. Simpson of General Theological Seminary (Episcopal) in New York. He presents an excellent literary analysis of the book, but this reviewer misses an adequate presentation of important archaeological data, uncovered in the last fifty years, which have thrown a flood of light on this first book of the Bible. A very satisfying exposition is written by Walter Russell Bowie, an associate editor of the series.

The exegesis of Exodus, written by J. C. Rylaarsdam of the University of Chicago, is a well-rounded one with attention paid to literary, archaeological, and theological questions. The author gives a good survey of possible views on the many problems in this book, usually with indication of his own preference. The exposition is written by J. Edgar Park, president emeritus of Wheaton College in Massachusetts.

Many ministers who purchase this volume, and others in *The Interpreter's Bible* series, will be tempted to thumb well the pages of exposition and give scant attention to the exegesis and the general articles. But if they will read the latter, as well as the exposition, their sermons will have more depth and will be more truly biblical sermons. ***—J. Philip Hyatt***

AN EXAMINATION of this volume and a comparison with the best commentaries in the earlier part of this century will demonstrate the wisdom of the editors and publishers in producing this commentary. The unceasing work of biblical archaeologists, the painstaking reconstruction of the records of ancient civilizations by secular and Bible historians, and the new techniques for studying the interrelatedness and growth of ancient languages, have all combined to put within our reach information that was not available fifty to seventy-five years ago. Approximately two fifths of the present volume is devoted to background material of a most significant character.

Williams

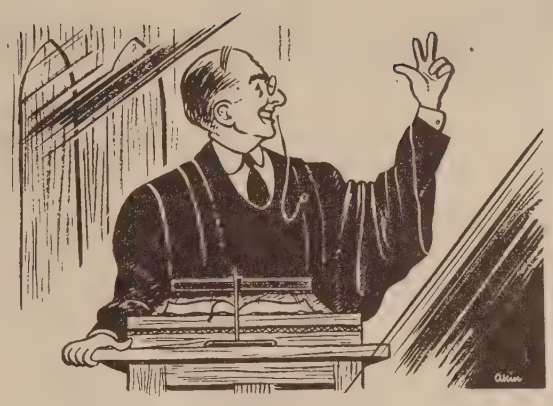
The editors are to be congratulated upon having been able to obtain the services of such a distinguished array of scholars to write these important background articles. The careful student will find his understanding of the Old Testament considerably enriched by reading any of these articles, but attention is particularly called to value of the following: an excellent picture of "The Old Testament World" is given by William F. Albright; the historical setting is given in the article "The History of Israel" by Theodore H. Robinson, formerly of University College, Cardiff; the development and growth of the religion of the Hebrews is excellently set forth in the article by James Muilenburg of the Union Theological Seminary; and how that religious faith found expression in literature is discussed by William A. Irwin, formerly of the University of Chicago, now professor at Perkins School of Theology in Dallas, Texas.

If the student is interested in the later developments of Jewish thought he will find adequate information in the articles by Robert H. Pfeiffer of Harvard and Boston Universities. Very important technical information about dates, measures, coins, is given by Georges Augustin Barrois of Princeton Theological Seminary. The plates are so clearly drawn that it is possible to use them in identification of coins. Volume I will probably be the most used book of the series.***—Walter G. Williams***

Widower

I had a little wife, the smartest ever seen,
She cooked all my meals and kept the house clean.
She called on the members while I stayed in bed.
She taught Sunday school, the junior choir she led.
She was a faithful wife, you surely would agree,
Why did she have to pass away at only thirty-three!

—Graham R. Hodges



First, the preacher speaks through his nose:
Second, his gesture is too emphatic:
Thirdly, to waive what's pedagogic,
The subject-matter itself lacks logic:
Fourthly, the English is ungrammatic.*
—Robert Browning, *Christmas Eve* (1850)

* The opinion expressed here is entirely Mr. Browning's own and certainly does not reflect the views of this magazine. As a matter of fact, if you were this type of preacher a subscription to *The Pastor* wouldn't do you any good. The "subject-matter" we want to bring up here does not lack logic. We don't want you to miss any of the fine articles in store for you in *The Pastor*. Renew your subscription NOW.

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Religious Values in Melville

By PAUL LAMBOURNE HIGGINS

This essay on the work of Melville reflects a revival of interest in this ninteenth century American writer. Pastor Higgins now serves Hyde Park Methodist Church, Chicago, Illinois, and is author of Preachers of Power *(Vantage Press, 1951).*

ONE of the major figures in American literature, Herman Melville (1819-1891), is best known to the world for his great novel, *Moby Dick.* The recent revival of interest in Melville is revealing an increasing enthusiasm for his other stories, together with a deeper appreciation of the man himself. The many biographies and reprints of his works in late years, after such long neglect, testify to the importance of Melville's message to our own day.

The problem of evil was as real to Melville a century ago as it is to our contemporary theologians. No other American writer, except Hawthorne, faced the deep and perplexing issues arising out of this problem more fully than the author of *Moby Dick.* The great white whale has come to mean many things to many people. It is certain, however, that very few discerning readers can consider this story as just another good story.

To be sure, it is a grand and noble story, but its greatness is more in its symbolic meaning than in the narrative itself. It is a novel rich in symbolism, unquestionably reflecting the author's inner concern over the dark primordial forces which cast their foreboding shadows over the life of man.

Theologically minded readers might see the white whale as Fate, and Captain Ahab as Free Will, the latter's freedom being tragically limited. Social-minded people are more apt to picture the whale as the evil leviathan of the social and economic order. To those whose orientation is psychological, the whale symbolizes the unconquerable Freudian id, which is defied in vain.

Ahab is one of the most wierd and perplexing characters in fiction. Unrelenting in his strange and stormy passion, with only one brief expression of normal human longings, he never yields until conquered and stilled by the great whale. The first mate, Starbuck, lends another dimension to the problem of evil. He is the counterpart of the modern nominal Christian, a well-meaning man who permits himself to follow a course contrary to his best professions. By most standards, Starbuck is a good man with worthy intentions, but he is either unwilling or unable to resist the evil in which he becomes involved. He has good principles, but lacks the courage to stand by them when the storm comes.

Although Melville pictured the presence of some strange evil force in nature, often expressed in unexplainable cruelty, he felt that much evil was directly due to man's inhumanity to man. He saw in racial prejudice and hatred one of the gross ills which man brings on himself. In *Moby Dick,* he tells how there were murmurings over Ishmael's companionship with the former savage and idolater Queequeg, "as though a white man were anything more dignified than a whitewashed Negro."

It was the westerner's imperialism, often going under the banner of Christian missions, that caused Melville during his travels to the South Seas to become critical of much of the missionary work. He felt that if all Christians wanted to do was to impose western society on the natives, that the latter would be much better off without such burdens.

Melville, while not as optimistic about the savage as was Rousseau, had a profound respect for the primitive life of the Polynesians, described so beautifully in his *Typee.* He lived with them awhile, and although he recognized their faults, he preferred their honest freedom to the dishonest customs and institutions of western society.

At heart, like all true lovers of liberty, Melville was anarchistic. He hated tyranny. He detested caste and sham, and had little sympathy with the smug conventionalities of a society that places a higher value on money and success than on human love and character. He distrusted government, and harbored little respect for man-made laws. His experience in the United States Navy led him to hate the very foundations of militarism with its caste system, its parade of authority, its cruelty, and its total disregard for human life and feeling. His novel, *White-Jacket,* attacked the floggings, the petty tyranny and inanities of American navalism, and indeed played a part in correcting some of these evils.

Melville's rebellion against society grew out of his love for individual freedom. He felt that the average man's life was stunted by the artificial customs and the unsound standards of the social order. At the root of the evil he could see materialism, with its glorification of money and success. An aristocrat in his personal tastes and ideals, he was truly democratic in his desire for the full life for every man. He felt there was something shoddy about the then current "democracy," which seemed too closely identified with industry and imperialism. Here was an attractive name with which to cloak a cold, hardened materialism.

The modern American stress upon profit, identifying it with a people's progress, is unnatural, and can result only in frustration and despair. In his long poem, *Clarel,* written in his later years, Melville held that men think they have found in profit a better way than God's way. Worshiping this kind of materialism, they turn their backs on God. When this is done, God is no longer with men, and they are in hell indeed.

The morality accompanying modern materialism left Melville cold. The prudish, mid-Victorian standards were artificial, insincere, and without love. This did not mean that he accepted the personal morals of the Polynesians. While he loved the simplicity, the honesty, and the kindness of the noble savages, still his Christian conscience

could not approve of their sex mores. Melville could not accept the ultimate standards of sensuousness, any more than he could condone the ethics of the profit system. Both were materialistic and anti-Christian in their orientation. Essentially a mystic and a spiritual man, Melville found the highest satisfactions in the sanctuary of the soul.

He read with particular appreciation such books as *Ecclesiastes* and *Job* and found in the Bible truths more profound than nominal religionists recognize. Deeply moved by the life of Jesus and the message of the cross, Melville wrote that "the truest of men was the Man of Sorrows."

His admiration for Christ, however, did not make Melville orthodox, nor did it increase his affection for organized religion. The same evil of materialism that afflicted society dominated the churches. In his story, *The Two Temples,* there is shown how a poor and ragged stranger is kept out of a fashionable church but finds a welcome haven in the gallery of the theater. The churches, the author felt, had identified themselves with the material standards of success and respectability, and had lost their concern for human beings.

With all of his sharp criticism of the churches and their missionary endeavors, Melville could see some hope in the pulpit. He was speaking out of his own disappointment in organized religion, coupled with his earnest desire for the Gospel, when he wrote that memorable passage in *Moby Dick:*

> ". . . the pulpit is ever this earth's foremost part; all the rest comes in its rear: the pulpit leads the world. From thence it is the storm of God's quick wrath is first descried, and the bow must bear the earliest brunt. From thence it is the God of breezes fair or foul is first invoked for favorable winds. Yes, the world's a ship on its passage out, and not a voyage complete; and the pulpit is its prow."

Melville had a hard time finding a religious faith. He agonized over the issues of the soul and of the world. A romanticist and a lover, he was always looking for the good, the noblest, the best, and was keenly disappointed in finding too much of the bad. Like Ishmael of *Moby Dick,* he always felt like an orphan in the world. Be it in his youth, traveling to the far seas, or in his maturity, quietly at work in the New York custom house, he was always searching for the better life. The outward world was too cold to satisfy him, its standards too false, its ways too insincere. Meaning could be found only in the spiritual dimensions.

In his last novel, *Billy Budd,* Melville expressed a solid faith. He saw the tragic intermingling of good and evil. His sensitive spirit could not approve the morality of the world but, nevertheless, he would do his best to stand for what he believed to be right. In the last analysis he believed in the authority of God, although he could not understand the ways of the Divine. Melville would trust in the Great Ruler and would try to obey Him, even though he could not approve of some of the commands.

Herman Melville's writings give us valuable insight into the working of a great and honest mind. In him is seen the lover of freedom and truth, the opponent of all forms of tyranny and dishonesty. There is a great concern over the problem of evil, and while worthy suggestions are implied, no final answer emerges.

While shades of pessimism sometimes darkened his spirit, they did not cut out the light of faith. Melville persisted in believing that man could improve, and while he held man's laws in contempt, he trusted always in the law of love. Although unorthodox in many respects, the essence of Melville's religious faith is expressed in his devotion to the way and spirit of Jesus.

Moby Dick, by Herman Melville. Everyman's Library (179A), Oxford University Press, 644 pp., $1.25

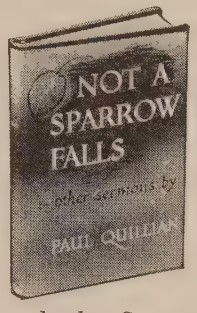
Selected Writings of Herman Melville. Modern Library Giant (G57), The complete stories and two full-length novels, *Typee* and *Billy Budd,* Random House, 903 pp., $2.45.

The Complete Stories of Herman Melville, edited by Jay Leyda. Random House, 472 pp., $4.

Herman Melville, by Leon Howard. University of California Press, 354 pp., $5.

Herman Melville, by Newton Arvin. Am. Men of Letters Series, William Sloane Assoc., 316 pp., $4.

The Melville Log, edited by Jay Leyda. 2 volumes, Harcourt, Brace & Co., $12.50.



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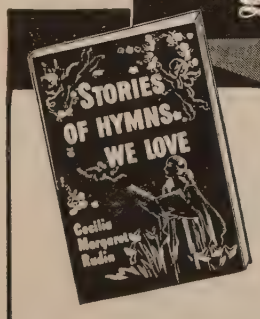

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REVIEWS

Religious Communications

ON PROVING GOD, *by Roger Hazelton. Harper & Bros., 186 pp., $2.50*

Having known Professor Hazelton personally for some years and knowing how stimulating he is on the level of conversation, I was delighted to discover that he subtitles this new work, "A Handbook in Christian Conversation." That seemed even from the title-page to guarantee its success. The contents well justified the expectation.

Hazelton, who is Nels Ferré's successor as Abbot Professor of Christian Theology in Andover Newton Theological School, sets as his goal helping the reader learn "to speak persuasively and winningly about the God in whom we put our final trust. And we must speak not only among ourselves, for our own edification, but also to those many folk who in our time doubt, deny or even defy God."

Thus part of the book is an essay on the desirability of proving God, and part is the setting forth of some possible proofs of God. At times these two strands become a little too intertwined, so that one is not sure whether one is reading proof or seeing an argument for having proof. But withal the book is cogent and stimulating in the manner one has come to expect from the author in his earliest works, *Renewing the Mind* and *The God We Worship.*

The theme is stated, in a sense, in this brief paragraph on page 83: "For as the proof of God proceeds from living faith in Him, so it is intended to eventuate in faith. . . . Faith does not wait until some proof is given but itself engenders proof, and proof cannot be offered apart from faith but is forever built upon it."

That is the gist of the argument—and it is good to hear him say it. Too much theologizing has depended too heartily on rational demonstration, which after all can be refuted all too easily by those who start from different hypotheses. But once within the realm of response to God in faith, then one proceeds to state as clearly as possible what this faith signifies. That puts the "proof" on surer grounds, for man does not live by rational demonstration alone. Yet one is a little confused by the author's meaning of "faith." Does he mean man's response to God, or belief in him, when he uses the phrase "faith *in* God"?

Dr. Hazelton writes well. Now and then one comes across memorable passages, some of them "purple passages": "There is all the difference in the world—and *to* the world—between condescension and caring, between superiority and sharing"; "Our vaunted pride in becoming disillusioned now turns out to be just one more grand illusion, and our confident hope of a progressive disenchantment has somehow lost its former power to enchant us. . . ."

Footnotes are provided for most major quotations, but it would be helpful to the reader to know what poets are quoted in their brilliant lines cited on page 25. Eliot? Auden?

This is a book for the minister to read, for among his hearers, anywhere, there are bound to be the very "opponents of belief" whom this theologian so obviously has in mind. How to communicate the faith to such is any preacher's responsibility to discover. This book will not tell precisely how to do this, but it will open many vistas as to how each reader might himself proceed.—***Kendig Brubaker Cully***

The Highest Religion

THE CHRISTIAN INTERPRETATION OF RELIGION, *by Edward J. Jurji. Macmillan Co., 318 pp., $4.50*

Man's great religious movements and minds are seen against the foreground of the Christian faith in this interpretative, rather than descriptive, study. While certain aspects of the volume are almost encyclopedic, the author's broad perspective of religious faith points to the crucial view that there is within the genius of Christianity the epitome of every vitalizing concept to be found in mankind's varieties of religious experience.

The book has grown out of wide experience in Syria, where the author was born, and Iraq, where a colorful teaching background under the Iraq Ministry of Education helped prepare him for his present duties as associate professor in Islamic and Comparative Religion at Princeton Theological Seminary.

The initial chapter briefly surveys the "core of religious power" present in generalized religion: worship, scripture, ethics, and theology. The next group of three chapters describes and then interprets the "inner working of religion" as crystallized, finally, in the Christian structure.

The next eight chapters illuminate the forms and impetus which have been and are characteristic of Shinto, Hinduism, Confucianism, Taoism, Buddhism, Judaism, and Islam.

These considerations then suggest some of the dominant features in religion. The primitives contributed symbolism, which makes profound conceptions moving and alive. There is the cult of nature, an ethical humanism, and mystical experience in the Eastern religions. The Judaeo-Christian tradition gives emphasis to a theocentric faith and an ethical idealism.

In the final chapters, the author then sets these universalized patterns across the mood and spirit of Christianity. He finds in Christianity some of the same deteriorative obsessions which he had earlier noted with respect to the non-Christian faith: magic as a means of placation of and identification with deity, subjective glamorizing of experience and its supposed meanings, strictly ethnic-centered religion delivered exclusively to and in part the product of some special cultural group, occultism in its degrading manifestations, and spontaneous mysticism as a revolt against ritualism.

The objection validly may be raised that Professor Jurji attempts too comprehensive a task in this volume. Yet, it would seem, his breadth of coverage is one of the virtues of the work since his purpose is to visualize in many faiths the common threads of religious outlook and practice which he believes are woven most adequately into a single fabric in universalized Christianity.

While the thesis of the book is not an innovation, the method is fresh and the impact persuasive. It will serve usefully as a complement to the several well-written studies recently published in the area of comparative religions. In addition, its sensitivity to the contemporary spirit in Eastern religions provides the reader with a means of feeling the pulse of the large segment

of humanity to which they minister.
—Harold I. Woolard

Confessional Heritage

LUTHER NOW, *by Hanns Lilje; tr. by Carl J. Schindler. Muhlenberg Press, pp. xv-190, $2.50*

To a man in prison awaiting execution, the shape of things to come takes on a peculiar aspect. Objective detachment and poignant concern can combine in extraordinary ways, and when this combination is fed by years of scholarship and association with high-level leadership, the result is a treatment blessed by vividness and a far sweep of vision seldom reached. *Luther Now* is that kind of treatment of our religious and cultural future as the projection of our history.

The great question is: Can we, in a time of change comparable to the sixteenth century, recover that central spiritual experience which made that century great and creative? Naturally, the reference is centered in Protestantism and Germany, but there is nothing exclusive about it. Not that the future of the church is at stake; we have assurance that the gates of hell shall never prevail. It is the social order, western civilization, which is in question. And the answer to the question will be determined by the recovery (or lack of it) of our essential Protestant heritage. That essential heritage is pinpointed by Martin Luther's personal experience of God. Only men truly lords and servants of all can rebuild and go on.

The author passes before us in colorful fashion the great personages who made the background and the action of the Reformation. Prevalent assumptions are forthrightly challenged; men are reassessed with candor and incisiveness. Some summary judgments must be left to the professional historians for evaluation; the judgments are worth pondering. Not even Luther is *the* hero of the drama; the providence of God chooses and uses its instruments. Yet this principle is seldom stated and never sententious.

It is the meaning of Luther for us, not the hero of Worms, we are called to acknowledge. Hence, we are spared the annoyance of fond adulation. Nor is the author's own Lutheran pattern presented as any sacrosanct stereotype. Rather is the stress on the real flexibility, the possible variety of ecclesiastical life.

We are offered no easy answers. It is admitted that developing Lutheranism lost by default great opportunities to influence the political order, but there is no good reason for repeating the error. Religion and theology are primary historical determinants, even as they are in turn modified by broadly social factors. There must be no thought of "return," in the sense of "back to Luther"; what is required is to identify the straight path of Luther's essential experience as it enters and leads on from our own day, and to correct our course accordingly.

Luther Now is not perfect. At a number of points, summaries and references presume too much on the background of the reader. Most such points are not of central importance, and one may cheerfully read on. To this reviewer, the treatment of Luther's conversion merits considerable expansion. As the pivot of the whole discussion, that experience needs analysis and interpretation, and not merely an outline of ideological progression. If this seems harsh, so does the disappointment.

One of the contributions of the book should be toward Anglo-Saxon understanding of confessional Christianity and its place in the ecumenical picture.
—Donald H. Rhoades

REVIEWERS

J. Minton Batten, professor of Church History, School of Religion, Vanderbilt University, Nashville, Tenn.

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Harold I. Woolard, professor in Religion and Philosophy, Eastern New Mexico University, Portales, N. Mex.

Basis for Unity

THIS IS THE CHURCH, *Edited by Anders Nygren. Muhlenberg Press, 354 pp., $4.75*

This is the first of three volumes to appear in Sweden based on a study of certain cardinal doctrines in Christian theology. Following this treatise on the nature of the Church there will appear treatises on the nature of the Word of God and the evangelical view of the Sacrament. Bishop Nygren of Lund is the distinguished editor. The contributors are outstanding scholars and theologians who share a common belief that light can be thrown on all the problems of modern religious thought by a careful examination of the mind of Martin Luther.

Here is Lutheran continental theology at its deepest and best. The conception that the Church is the Body of Christ, a continuing incarnation of his person in history, is basic to the viewpoint presented. It is Christ's presence and power over all the dominions and kingdoms of this world that gives to the believer, united in the fellowship of believers, the victory over all spiritual tyranny. To be "in Christ" is to be more than conqueror.

One of the most interesting and pertinent chapters is on Lutheranism and

the unity of the Christian Church. How far will European Lutheranism go in the forwarding of the ecumenical spirit? Here the answer appears in the contention that the real unity of the Church does not consist in oneness of faith or subjective sanctification. The unity we seek and so universally desire is found in the fact that the Church is "the Body of Christ," and real unity is a unity in the Spirit, in the Spirit of Jesus. This is a fact and not an achievement of men seeking a common denominator of beliefs throughout Christendom.

The volume is modern in spirit, scholarly in exegesis, and presents persuasively the Lutheran theology set over against the tensions of today and the paradoxes of history. It will repay a careful reading upon the part of any serious-minded student of modern theological issues, particularly as these bear on the ecumenical problems of this generation.—***Paul B. Kern***

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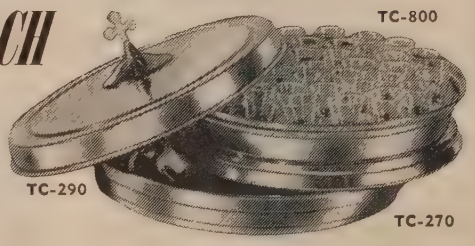

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Two Views of Jesus

THE RELIGION OF JESUS, *by Leroy Waterman. Harper & Brothers, 247 pp., $3.*

REDISCOVERING JESUS, *by Jack Finegan. Association Press, 176 pp., $2.50*

Both these books were written with the intention of presenting to the modern reader the real Jesus, and both authors have made their mark in the field of archaeology. There the resemblance between them ends. Waterman would have us take literally and seriously the ethical teaching of the prophets, of whom Jesus is the chief, and abandon the sectarian divisions which so gravely inhibit the witness of modern Protestantism. These are two worthy ends, but the ends can hardly justify the means which the author employs to attain them. He offers us an oversimplification of biblical history modeled on the pattern of "1066 and All That."

The prophets, so we are told, were not foretellers but forthtellers. They taught ethics and universalism, and they were a *good thing*. Over against them stand the false prophets who actually made predictions and taught election, the messianic hope, legalism, ritual, and finally apocalyptic; and all this was a *bad thing*. Any passages in the prophetic corpus which suggest that this distinction was not always clear-cut are, of course, later additions by unscrupulous editors.

Jesus must have been either a prophet or a false prophet. The balance of evidence suggests that he was probably a prophet. Therefore, any element in the gospel story which connects him with messiahship, apocalyptic, or wonder-working is due to the crass misunderstanding of the disciples. Of the Twelve, Judas came nearest to understanding Jesus, and the others preserved fragments of his teaching embedded in a context of fiction only because they had not the intelligence to see that it conflicted with their own preaching. Things might have been better if Jesus had died a natural death since "such an event would have made a worthier theology possible."

This is the sort of argument that was being produced by daring radicals at the end of the nineteenth century, and the book strongly resembles a ghost from the academic past. A handful of modern writers are mentioned, but the main stream of modern scholarship is ignored. The author has approached

his material not as a historian attempting a sympathetic reconstruction of the past, but as a moralist in search of ammunition. Those who still believe in humanism may applaud, but the preacher of the gospel will find here poor diet for his own mind and poorer diet still for the souls of his flock.

It is with relief and gratitude that we turn to the second book, a collection of sermonic essays on the life and teaching of Jesus. Jack Finegan has undertaken the hardest of all the tasks that a scholar can be asked to perform —to make the results of scholarship readily intelligible to the ordinary reader and relevant to his needs. There are a few unexplained technical terms (how many ordinary readers would know what is meant by the Torah and Halakah?), but for the most part the author carries his learning lightly and writes with clarity and charm. There is a wealth of illustration, and what is more it really illustrates.

Here too we find the prophetic Christ, but we find more than a prophet. Finegan writes with the conviction that the gospels are trustworthy records and that the Christ of the church's faith is the Jesus of history. One facet after another of the character of Jesus is brought before our eyes and—what is more important—before our consciences.

There is nothing spectacular about this little book; the author is too much in earnest to care about being original. But it is a profoundly religious book, and nobody will be able to read it without feeling at the end that he has been in the presence of the Master.
—George B. Caird

The Churches in American Culture

RELIGION IN THE DEVELOPMENT OF AMERICAN CULTURE, 1765-1840, *William Warren Sweet. Charles Scribner's Sons, 338 pp., $3.50*

Those familiar with Professor Sweet's numerous other works on the American religious scene, and particularly with the first volume of this projected four-volume *History of Religion in America* (*Religion in Colonial America,* 1942), will find here in his usual clear, straightforward style the story of religious developments from "the Revolutionary Generation" to 1840.

The story of how the major religious bodies fared during the Revolution and formed their American organizations immediately thereafter is told in the first three chapters. But this, according to Professor Sweet's major thesis, was but prelude to the truly significant events of this period which are all associated with "following population westward with a revitalized Christianity to play its part in building a new society in the great unoccupied stretches of the continent which lay immediately west of the Allegheny mountains." These events are significant because success in "developing new patterns," adequate to meet the problems posed by this situation, determined which religious bodies "were destined not only to be the largest but also the most typically American churches in the nation."

Within this interpretative context, aspects of the story are successively dealt with in the following six chapters,

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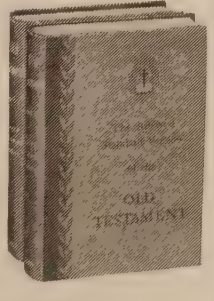

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and in such fashion as to give a well-rounded narrative.

First is an account of the means or techniques developed and used by the major religious groups to follow the frontier westward (Chapter 4). Foremost was revivalism, common to all the groups and the outstanding means for meeting the constant threat of "Barbarism" (Chapter 5). There follows a fine chapter on the place of religion in the laying of American cultural foundations, illustrated largely by an account of the founding of schools, colleges, and theological seminaries.

The chief ideological current running through the religious developments of the period is dealt with under the heading "The Revolt Against Calvinism" (Chapter 7), and the great home and foreign missionary thrust of the period which occupied so much of the energies of the religious groups is treated under the title, "Disinterested Benevolence at Work" (Chapter 8). Here the rather extensive treatment of Indian missions is notable. The final chapter deals with "The Rise of Frontier Utopias."

Throughout, the work shows the touch of a master of the subject, and the reviewer, realizing the impossibility of doing it justice in a brief space, can only (and in keeping with good Methodist tradition) close with an exhortation to all—read it.—***Sidney E. Mead***

The Papacy in Today's World

THE PAPACY: A NEW APPRAISAL, *by John P. McKnight. Rinehart & Co., 437 pp., $5.*

It is difficult to appraise the papacy's service and disservice to mankind. Neither the Romanist nor the Protestant can make such an appraisal with complete detachment. This fact is evidenced in each new volume that is added to the ever-increasing mass of literature on Roman Catholicism and its influence on past and present history.

This study is one of the most objective and informative current estimates of Roman Catholicism from the Protestant point of view. McKnight is most generous in his recognition of Roman Catholic contributions to the world's religious heritage, but this appreciative evaluation is accompanied by penetrating criticisms of man-made Romanist dogmas and practices which have tended to pervert the purposes of the Founder of the Christian religion.

The author provides his most helpful aid toward the understanding of the Roman Catholic Church by elaborating on his thesis that its long struggle for temporal power has betrayed its spiritual mission. To sustain this thesis the essential facts are presented with a fairness and an approach to objectivity which will delight the impartial reader, but such treatment will prove equally unacceptable to those Protestants who are inclined to hate the pope and all his works and to those Roman Catholics who are fully convinced that their church is the ultimate paragon of perfection.

The author divides his study into three parts of unequal length and value. More than one-third of the book is a discussion of the action and reaction involved in the impact of the scientific approach upon religious beliefs and practices, the resulting decline of religious interest, the more recent evidence of a newly awakened sense of religious needs, and a very interesting assessment of those features of Roman Catholicism which appeal to troubled minds in our distraught modern world. Two chapters on "The Allure of Catholicism" are particularly effective.

However, this first section of the book is disappointing. The opening chapters reveal the fact that the author is not altogether at home in this particular field. He attempts to cover too much territory and introduces a mass of irrelevant material. In rambling discussions words are used which may have meaning to the author, but they will probably prove meaningless to many readers challenged to struggle for the first time with such terms as "faineance," "perdurance," "pruritus," "pollulated," and "feezed." Professional writers on religion usually yield to the temptation to use high caliber words of vague content when their own ideas are not clear, but McKnight is a trained and experienced newspaperman who might be reasonably expected to be more considerate of his readers.

The long introductory section is followed by a brief, accurate, and illuminating sketch of nineteen centuries of papal history. The third and most valuable part of the book (pp. 213-349) is a detailed account of the papal administration of Pius XII with interesting biographical data and a fully documented presentation of the views of the present pope on the world order, Fascism, Communism, and American democracy.

The author has collected a mass of material on these topics. He reports the results of his research with marked clarity and furnishes information which can be of great service to any reader who wishes to understand the papacy as a factor in world history. This last section is well worth the price of the book.—***J. Minton Batten***

Is Something New Needed?

THE SCRIPTURES OF MANKIND, *by Charles S. Braden. Macmillan Co., 496 pp., $6.50*

Again Professor Braden has produced a very useful study. Those who know his previous books associate his name with scholarly work and ample treatment of his subject, coupled with a pleasing human touch.

In the present volume he has brought together a mass of data concerning the principal literature of the major religions of the world. It is not just another anthology made up of excerpts from the various storehouses of sacred writings. On the contrary, the author uses most of his space in telling the reader about each body of literature he treats—something of the historical setting out of which it came; how it was produced and preserved; whether carried in memory alone for generations and even for centuries or fixed in written form; if written, how and in what language and on what material it was inscribed so as to guarantee its permanence; a gist of its contents, with numerous quotations and comparisons with other scriptures, particularly with the Bible.

He calls the work "An Introduction," and it is just that; for it introduces the reader to the sacred books of the religions of antiquity and of the living religions of the modern world. It leaves him reasonably well acquainted with each. It was a job worth doing, and it has been done well.

In the scholar's habit, the author maintains an objective point of view yet reveals a warm appreciation of the materials with which he deals. However, Braden says of Hinduism "by it India's life has been shaped and controlled to a remarkable degree"; with reference to Moslem peoples: "Probably no sacred book has been more influential . . . upon the total culture of the people who embrace the faith, than the Koran"; and with respect to the doctrine found in the Shinto books that "the emperor was divine," it "became finally a basic dogma underlying the

Japanese Imperial thrust, which is often regarded as the beginning of World War II . . . and resulted finally in a fanatical religious . . . devotion to the emperor, without which, it seems to the writer, it is impossible to explain the daring attack" upon Pearl Harbor. In these and similar passages Braden agrees with Toynbee and others that the history and civilization of a people are molded in considerable measure by the prevailing religion.

One could wish, therefore, that he might have applied to each of the literatures as a body, not to isolated texts or segments only, the pragmatic test, "Ye shall know them by their fruits." As many of the nations and peoples touched upon in this book, comprising fully half the human race, are moving out into great new epochs of their history, thoughtful people might well inquire whether influences which fashioned the past are adequate for the future. Or is it that something new must be added?—***Arva C. Floyd***

Determining Future Needs

THE CHURCH INVENTORY HANDBOOK, *Herbert E. Stotts. Denver: Wesley Press, 1952, 235 pp., plus xv, $3.75*

Church leaders must understand and apply the science of human relations to the affairs of church organizations if their programs are to have optimum effect on constituents. Traditional technical skills are inadequate. Newly understood methods of analyzing the human "stuff" of the church should be utilized. Those methods must be explained to churchmen. This summary description of the purpose and scope of the present volume suggests something of its importance for all whose labors are directly related to church function and program.

The author of this handbook is professor of the Sociology of Religion and Town and Country Work in the Iliff School of Theology. It implies a wide pastoral experience coupled with careful training and practical know-how in the sociology of church life. He contends that the orderly arrangement of facts within the environment of a church parish aids in the solving of its problems and planning for the future; for those facts, when clearly seen in their interrelationships, clarify both the task and the approach in effective church operation.

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The conscientious church leader recognizes the bearing which the many social factors have upon church people: their ethnic origins, the distances they must travel to church, their income, their education, their occupations, whether they are landowners or renters.

These factors are clearly and non-technically discussed in relation to the mission of the church. The church census idea thus is expanded to include a complete inventory of the parish situation, something like a business firm undertakes before deciding whether or not to establish a branch store in a given locality. Such an inventory is possible through the use of various types of analyses and of survey methods, records for preserving the findings, and procedures of tabulation for their further study. The volume describes these with reference to their specific application to the local church.

The reviewer's previous pastoral experience and present vantage point as an educator within the life of the church prompts an observation relevant to the objective of this work. Many church groups lack a really clear conception of their kingdom task. They want to "save souls" but lack a definite understanding of the specific social pressures and moods which make their constituents what they are. Many pastors are aware of this problem and try at least to neutralize it by keeping careful records of their visitation, counseling, and other "human relations" activities. Even then it is difficult for church leaders to gain a clear over-all picture of their parish. A study of the contents of this book should give them considerable guidance as they weigh their problems and plan their programs.

This is the only book in the reviewer's knowledge designed specifically to describe for local church planners the means and methods of thorough church analysis. Few are better equipped than its author to apply scientific procedures to such an analysis. A sociologist colleague of the reviewer's has appraised it as technically accurate and amazingly practical. Its seventy-eight charts, tables, and plates help to make it intensely practical.

Perhaps no church would utilize all the methods described, but many very significant church groups already are alert to the inventory method of determining present and future building and personnel needs and in organizing their programs in response to present parish opportunities. There are many other potentially useful applications of the technique.—***Harold I. Woolard***

Uncertain Sound

(Continued from page 5)

In support of this proposition, I think we could say that the teacher who considers any discussion of the birds and the bees as a threat to Christian learning is probably reflecting more his own insecurity than he is reflecting concern for the true faith. And the lesson writers who have asked our pupils to consider what Dr. Carver did with the peanut have had a sound instinct regarding the depth and the breadth of the Christian revelation—they were not willing to leave any area of human life outside the concern of Christian faith. Good educational method, therefore, does not move in a direct line from one set of words to another: it moves in a straight line from the purposes of God to the responsibility of the learner.

There is a cogent reason, then, why not all pupils should follow the same theme on a given Sunday: The Lord created persons different. And he lays upon persons of different age and capacity different responsibilities.

On second thought, it is not to a funeral we should be called, but to a battle. Will someone say, "Amen"?

Consultants' Evaluations

(Continued from page 22)

people fear death is usually that they feel their life has not been a valid life and therefore they need to live longer to make it valid.

19. This expression on the part of the mother may seem harmless and be perfectly natural. But in the light of the foregoing suspicions concerning the relationship between the mother and the daughter, there is a probability that she meant thereby to say, "Poor me, I have this helpless daughter; I don't know why this burden should come to me, but I am bearing it nobly and I have done this so many times that it is almost an automatic gesture for me." It also hints that the mother must feel that she is self-sufficient. This probably explains why she feels compelled to dominate her daughter, for if she successfully does this then she is proving her own sense of self-worth.

20. It is frighteningly precarious to indicate what meaning certain words may have for the individual who uses them. Recognizing this danger, may I suggest that the fact that the patient cried for help at this very point when the pastor had commended the mother for her "love" to the daughter, may be a subrational indication that the daughter refused the pastor's interpretation of the mother's solicitude. This suspicion is confirmed by the fact that when the mother did offer to help her, the daughter declined.

21. One is appalled by the fact that the daughter's last words were a protest to the mother's domination.

22. This seems like a truly empathetic ministry on the part of the pastor to the mother at this moment—he ministered sincerely to her in her own (Christian Science) terms.

23. In the light of the psychological diagnosis of the patient's problems, it is interesting how the minister characterized persons' existence after death as "a new life *of their own.*" Indeed Ruth will have a sense of selfhood now and will not be threatened by the mother's need for selfhood on her own part.

24. Through this experience the mother probably has grown spiritually, because she here indicates an attitude of true resignation. This has not been characteristic of her in the past.

25. It is hoped that when people are allowed to talk they will thereby gain some objectivity about themselves. Ability to be interested in the concerns and interests of the mother here should help to make it possible for her to be herself even to the point of verbalization.—***David D. Eitzen,* professor of Pastoral Counseling, School of Religion, University of Southern California.**

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Underneath

(Continued from page 11)

ciety motivated by the market place more than the pulpit. We must provide for our families and our futures. We must live in the world, keep understanding its secular spirit, keep feeling its pulse, and yet keep ourselves and our message actually in tune with the Infinite.

Penitently, we must admit that the secular spirit and the philosophy of success have entered the ministry, too. We hear Christ say, *Be ye perfect,* and find ourselves far from perfect. Our work as ministers has not required sacrifices comparable to those of our early predecessors or to those in other lands today who have had to suffer to continue to be messengers of Christ. Most of our time is actually spent in enjoyable pursuits within the accepted pattern of our profession.

We cannot easily or ever entirely resolve these contradictions, and yet we are here for the purpose of being witnesses, living epistles, known and read of all men. What matters most, then, is really our own inner lives.

Our re-consideration of our motives, our purposes, our intentions are a part of the process of keeping ourselves fit servants and ministers of our Lord Jesus Christ.

It is not enough, like St. Bernard, to ask ourselves, "Why are we here?"

You and I, in penitence and continued devotion, must, in every deed, ask ourselves William Law's question, "Is it my intent, in this act, to serve God with a devoted will?"

We are ministers for the purpose of keeping others pointed beyond themselves and their world to the Lord of life. Our effectiveness depends upon the example of our own lives. Can we demonstrate Christlikeness in living amidst the tensions of unresolved problems in our homes, in our churches, in our world? If we can, our own lives will be our most eloquent messages and other lives will understand through observation what are the fruits of the Spirit.

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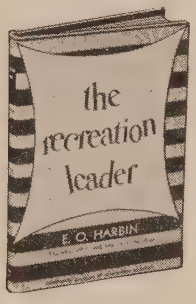

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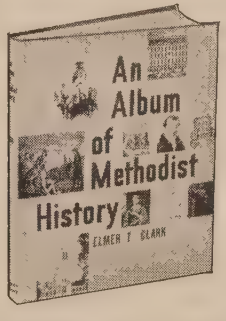

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The Music Ministry

THE ORGANIST AND CHOIRMASTER, *by Charles L. Etherington. Macmillan Co., 178 pp., $3.75*

This book was written especially with Anglican and other "formal, liturgical services in mind." More especially, it is written for Canadian Anglican churches not having experienced organists to guide the musical program of the church. At the same time the book will be helpful to all church musicians who are interested in improving their own services as well as learning more about the Anglican service itself.

Mr. Etherington, who is an experienced church organist and choirmaster, discusses candidly and interestingly the duties of the choirmaster, organist, and chorister. He suggests appropriate music for the various festivals of the year. He also indicates how to select and sing anthems, songs, hymns, and responses.

The regular morning service and evening prayer are given ample consideration, likewise communion, baptism, confirmation, and matrimony. Material on how to finance the music ministry of the church, and the observance of choir etiquette, contains many practical and sane suggestions.—***F. Fagan Thompson***

GREAT SOUTH AFRICAN CHRISTIANS, *by Horton Davies. Oxford University Press, 190 pp., $2.50*

Here are life sketches of eighteen Christians whose concern for underprivileged people contributed much to the "humanitarian tradition" in South Africa.

THESE RIGHTS WE HOLD, *by Fred L. Brownlee. Friendship Press, 144 pp., (paper, $1.25; cloth, $2.)*

There can be no doubt that the author of this book is right in finding the basis for "human rights" in Protestant Christianity. It is unfortunate, though, that the book's stress upon man's dignity tends to obscure the Christian warning against the illusion of complete independence and self-sufficiency.

The author is Provost of Fisk University, Nashville, Tennessee.

Current Literature on Pastoral Care

A Review by CARROLL A. WISE

THE FAMILY continues to be of great concern to the pastor, and to the writers of books. Addressed directly at young people is *Love at the Threshold* by Frances Bruce Strain. The author, who has given us a number of excellent books in the field of sex education, has revised and enlarged this book first published in 1939. In doing this she has brought it up to date in terms of knowledge, and she very skilfully makes her material applicable to present-day social situations. It is written with a sane attitude, clear in its presentation of facts and wholesome in its dealing with the love problems of youth. It shows an intimate knowledge of the choices young persons have to make and at all times endeavors to stimulate thinking and responsibility on the part of youth. The major weakness is the complete absence of any direct religious interpretation in the whole experience of love. Apart from this, it is reliable and can be read by young people with real profit.

For the pastor concerned with the problem of child adoption there is *Child Adoption in the Modern World* by Margaret Kornitzer. The author is an English woman with long experience in the field of child adoption. Drawing upon her own experience and on the authority of many other workers, whom she quotes freely, she has given us a solid discussion of the problems and procedures in adoption. Two chapters are devoted specifically to problems of adoption in the United States, but other chapters are equally relevant. Although any pastor dealing with this question in his parish should consult and cooperate with recognized social agencies, a reading of this book will help him and those who desire to adopt to act more intelligently.

For parents who are interested in making their homes Christian, Donald Maynard gives us *Your Home Can Be Christian.* In readable style he discusses many of the concrete problems that parents face. Throughout the book there is a real understanding of the problems of both parents and children. There is a fine spiritual emphasis on the quality of the relationship which parents create with the child. Many practical suggestions are given in regard to various ages and situations. The book could be made a basis for parents' discussion groups within the church.

Where can we get help? This question frequently comes to the pastor. Sometimes he needs a resource. *The Family Problems Handbook* by Arnold W. Holmes may be such a resource. It covers a long list of human problems with brief discussions and with lists of agencies where help may be sought. Some of the specific advice it gives is not too sound, but its list of agencies where help may be obtained is exhaustive, with more than five hundred carefully classified.

SEVERAL books of an inspirational nature have come our way. *Give Yourself One Day* by Calvin Robinson, a lawyer by profession, endeavors to change people by telling them what to do or not to do. Thus, "Don't Be Afraid of People" and "Imagine Success" are typical chapter headings. Even though its basic approach is faulty, it has some sound ideas. It has a religious emphasis.

Through Valleys to Victories by Starr Daily is inspirational in a different way. This book is the intimate story of a man in prison, working as a nurse in the prison hospital, who subjected himself to the spiritual discipline of spending an entire year trying to apply the Twenty-third Psalm to his everyday life. It is based on entries made in his private journal during this period. It is a running account of the spiritual experiences, the long hours in meditation and prayer, the antagonism of the other inmates, the attempt to learn how to love the unlovable, the defeats and victories that he experienced. No reader will accept everything in the book as of equal value, but one can hardly help being impressed by the author's deep sincerity and strenuous self-discipline in seeking to understand and apply the spiritual meaning of the "Shepherd Psalm" to difficult personal relationships. It is the kind of self-discipline which seeks understanding of

self, growth, and love toward others. Few persons could successfully use his methods in counseling with others—they are so intimately the expression of the author's own personality and religious experience. But few could fail to profit from this kind of spiritual self-discipline, given a basic self-honesty to begin with.

ON A STILL different level is *The Great Enterprise* by Harry A. Overstreet. Many will recognize him as the author of *The Mature Mind*. He is a philosopher who is addressing himself to the urgent problems of human relations. He has read widely in the fields of the social sciences, particularly psychology and psychiatry, and is deeply impressed with the need and capacity of immature persons to become mature. The great enterprise is the task of relating ourselves to our world creatively rather than destructively. Our greatest problem is to promote love and diminish hate. The author has some suggestions for doing this. The reading of a book like this will not automatically make us capable of the kind of relationships which it envisions, but it will certainly make us more aware of the problem and perhaps stimulate us to do something about ourselves. The book has some sound ideas for the preacher as well as the counselor.

In the field of religion we have an English book, *The Psychology of Religion* by L. W. Grensted. The author aptly suggests in the introduction that a sub-title, "as seen from an Oxford window," might be appropriate. With this we agree, for the book is strictly academic. In a sense it is hardly more than a discussion of books in the field of the psychology of religion, and mostly those written before 1930. Throughout the discussion the author is concerned to distinguish between the areas in religion where psychology has a legitimate interest and the areas where it is out of bounds. Throughout he discusses religion in the abstract rather than in terms of concrete religious experience of persons. There is, however, some recognition of the need of this latter approach. The book almost completely ignores the contribution to the psychology of religion that is to be found in the religion and health emphasis in America today.

NEW discussions of counseling continue to come. *The Dynamics of the Counseling Process* by Everett L. Shostrom and Lawrence M. Brammer has two focal points. One is the counseling of students in schools and colleges. The authors are very much aware of the need in this area and are doing something about it.

The other focal point is how this counseling is done. The authors discuss both the directive and non-directive viewpoints and see a swing from the directive to the non-directive. They characterize their own approach as "self-adjustive" counseling. It has much in common with the non-directive, though at points the authors suggest that the counselor should be somewhat more active. They show a wide knowledge of the literature and utilize much of it. This book has value for the pastor, especially those who are related to school situations or who do much counseling with youth.

Pamphlets in this field are developing into a large body of literature. "Playtime with Patty and Wilbur," published by Murray & Gee, Culver City, California, is an interesting attempt to help children deal with the problem of the sexual deviate who approaches them. It should be used with a little caution and probably considerable explanation. Public Affairs Pamphlets, "Getting Ready to Retire," and "How to Live with Heart Trouble," are of interest to the pastor. From Science Research Associates, Chicago, we have the following: For parents and teachers, "Helping Children Understand Sex" and "Helping Brothers and Sisters Get Along." "A Guide for Child-Study Groups," would help many parents' groups plan their programs. For the teen-age group "Dating Days," "Looking Ahead to Marriage," and "Making and Keeping Friends," are good for individual reading as well as discussions.

The busy pastor cannot read everything. It is our hope that these brief discussions will help the reader find what he needs most at the time.

STARR DAILY, *Through Valleys to Victories*. Doubleday & Co., 220 pp., $2.50

L. W. GRENSTED, *The Psychology of Religion*. Oxford University Press, 181 pp., $3.

ARNOLD W. HOLMES, *The Family Problems Handbook*. Frederick W. Fell, 189 pp., $2.

MARGARET KORNITZER, *Child Adoption in the Modern World*. Philosophical Library, 403 pp., $4.50

DONALD M. MAYNARD, *Your Home Can Be Christian*. Abingdon-Cokesbury Press, 160 pp., $2.

HARRY A. OVERSTREET, *The Great Enterprise*. W. W. Norton & Co., 332 pp., $3.50

CALVIN ROBINSON, *Give Yourself One Day*. Dover Publications, 154 pp., $2.

EVERETT L. SHOSTROM and LAWRENCE M. BRAMMER, *The Dynamics of the Counseling Process*. McGraw-Hill Co., 213 pp., $3.50

FRANCES BRUCE STRAIN, *Love at the Threshold*. Appleton-Century-Crofts, 349 pp., $3.50

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BOOKS BRIEFLY NOTED

WHAT THE JEWS BELIEVE, *by Rabbi Philip S. Bernstein. Farrar, Straus, & Young, 100 pp., $1.50*

Rabbi Bernstein, president of the Conference of American Rabbis, is a Reform Jew who understands his religion and knows how to make it clear to others. His position on Jesus, whom he accepts as a prophet but not as the Christ, is generally the view of most Jews.

At many points the Christian will find his beliefs quite similar to those of the Jew. On the other hand, points of conflict include the Jewish emphasis upon Law, the evaluation of Jesus in strictly human terms, and the belief that the kingdom of God is achieved on earth through evolutionary progress. The latter is in marked contrast to the Christian belief that there is a beyond-history dimension.

GOD'S WORD IN MAN'S LANGUAGE, *by Eugene A. Nida. Harper & Bros., 191 pp., $2.50*

Many are the problems involved in translating the Holy Scriptures into language that is understandable to people living in places where Western civilization is relatively unknown. But the job is being done, and this makes an important story.

MEDITATIONS AND VERSE, *by Ralph Spaulding Cushman. Abingdon-Cokesbury Press, 94 pp., $1.25*

The most recent book of Methodist Bishop Cushman, who is known for his *Hilltop Verses and Prayers, Will a Man Rob God?* and other devotional books.

THE BODY, *A Study in Pauline Theology, by John A. T. Robinson. Henry Regnery Co., 95 pp., $1.50*

The preacher who disdains the practice of reading and rereading material classified "theology made easy" will find this work an impetus to a program of hard study. This is not to say, however, that the writing in this book is difficult to understand.

One of the irritants of modern biblical scholars is the confusion among Christians concerning the Pauline meaning of the word *body* as distinguished from the characteristic meaning given to the word by the Greeks. This book can clarify such confusion. It is the seventh in a series of works entitled "Studies in Biblical Theology."

A SUMMARY OF MORAL AND PASTORAL THEOLOGY, *by Henry Davis, S. J. Sheed & Ward, 484 pp., $5.*

This book, having the official approval of the Roman Catholic Church, offers readers, both Catholic and non-Catholic, the church's teaching on "medico-moral problems, marriage, the reading of forbidden books, the Sacraments and the commandments."

I LOVE THE TRAIL, *by John McKendree Springer. Parthenon Press, 176 pp., $2.50*

A biography of the author's wife, Helen Emily Springer, who served as missionary with him for many years in Central Africa.

Georgia Harkness, in "An Appreciation" included in this book, says, ". . . it would be a dull soul who could meet (Mrs. Springer) even in a casual contact and not take knowledge that she had been with Jesus."

IN PRISON . . . AND VISITED ME, *by A. Roy Beasley. Wm. B. Eerdmans Publishing Co., 188 pp., $2.50*

One of the toughest ministries is to hardened criminals. Beasley, who served Methodist pastorates for thirty years, served five years as chaplain of Parchman prison in Mississippi. The condition-of-men in the raw is seen in this interesting account as it was told by the chaplain to E. A. Autry, a Baptist minister and writer for religious publications.

THE TEACHING OF CALVIN, *by A. Mitchell Hunter. Fleming H. Revell Co., 311 pp., $4.*

This is a comprehensive treatment of Calvin's thought based upon his commentaries, treatises, and letters as well as *The Institutes*. The book includes a discussion of Calvin's writings and his sources of theology, his doctrinal position, and his ethics and attitudes. A final chapter gives "The Essence of Calvinism."

AFRICAN HERITAGE, *by Emory Ross. Friendship Press, 145 pp., $1.25*

Many are looking for a heritage of one kind or another in Africa. Africans themselves are looking for life, and this is the theme of this book by the secretary of the Africa Committee in the National Council's Division of Foreign Missions. He treats the "circumstances, qualities, and possibilities" involved in this search for life by Africans. The chapters deal with human rights, educational needs, communism, and North America's responsibility in Africa.

FOUNDATIONS FOR FREEDOM, *by W. Earle Smith. Judson Press, 112 pp., $1.50*

An apology for the Baptist type congregationalism and decentralization, with an emphasis upon the contribution of the Baptists to American freedom and democracy.

FRIENDS FOR 300 YEARS, *by Howard Brinton. Harper & Bros., 239 pp., $3.*

Three hundred years ago the Quaker movement was started in the northwest of England, following the preaching of George Fox. This book gives a historical sampling of the beliefs and trends in the Society of Friends since that time. The author considers Quakerism as one of three main forms of Christianity, the other two being Catholicism and early Protestantism. It represents a form of group mysticism. Its essential nature and stages of development are described by the author.

FAITH AND EDUCATION, *by George A. Buttrick. Abingdon-Cokesbury Press, 131 pp., $2.*

Everyone lives by some assumptions that he could not prove "objectively" to many others. This book by one of America's great preachers and religious writers is, as he says, "simply a plea that education shall move in an orbit of worthy faith."

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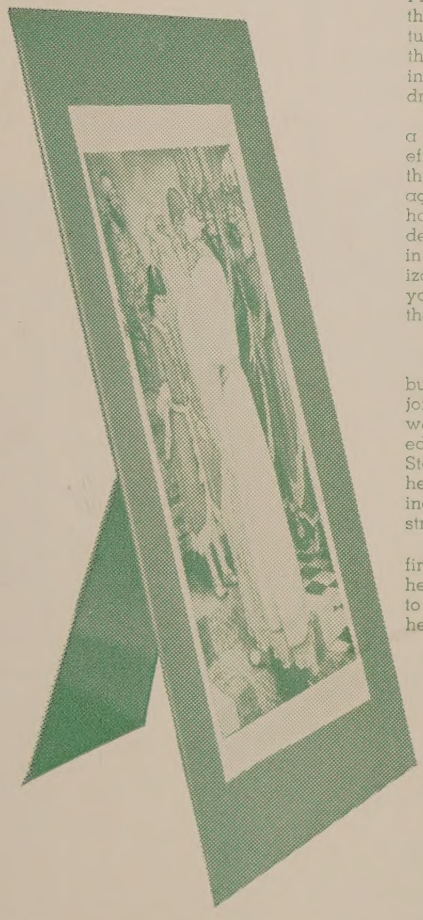

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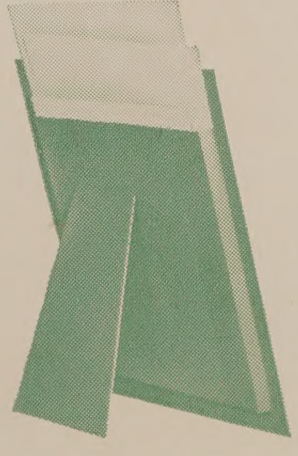

God So Loved the World

¶ Salvation, initiated by the loving act of God, is real for us so far as divine love rules us as the moral motive. When we are so ruled, the experience of life is experience of victory over trouble, or untoward circumstance, resulting in steady growth of character; and experience of increasing hopefulness in view of what the love of God has already done, not only for us, but in us. Only when the attitude of the soul is essentially a loving attitude can the injuries of fortune and our fellow-men be borne with an endurance which is not embittered but joyous, and the only secure ground for hopefulness is an experience of what love can do.

—C. H. Dodd, in *The Epistle of Paul to the Romans* (Harper & Brothers)